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THE DIAL

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THE TIE THAT BINDS.

The beautiful story of the Athenian captives at Syracuse, set free and restored with all honors to their fatherland because they could recite verses from the poet best beloved of their captors, has been made familiar to us all by two among the noblest works of Robert Browning. "Any such happy man had prompt reward," our poet tells us,

"If he lay bleeding on the battle-field
They stanch'd his wounds, and gave him drink and food;
If he were slave i' the house, for reverence
They rose up, bowed to who proved master now,
And bade him go free, thank Euripides!
Ay, and such did so: many such, he said,
Returning home to Athens, sought him out,
The old bard in the solitary house,
And thanked him ere they went to sacrifice."

This story has much more than the virtue of an anecdote; it has rather the significance of an eternal truth, of the everlasting power of literature to reconcile differences, to soften the asperities of intercourse between nations, to strengthen the bonds of sympathy between human beings, and to offer promise of that "Parliament of man, the Federation of the world," which the poet still insists upon foreseeing, however idle his dream be held by the reluctant and short-sighted multitude.

While the vision of the seer halts at nothing short of this ideal of the brotherhood of man finally accomplished, he whose faith is less firm and whose gaze cannot descry things hidden so deep in the mists of the future may still find in the possession of a common speech some earnest of a harmonious union for all to whom that speech is native. Particularly true is this of us born to the use of the English language,

"Who speak the tongue
That Shakespeare spake, the faith and morals hold
Which Milton held."

A common language is the tie that binds men together almost in spite of themselves. This is true even if the language be one that has never risen to supreme excellence of expression upon the lips of the literary artist. A striking illustration of this fact is offered by Miss Olive Schreiner, in her account of the uncouth *Taal* of the Boer. The Boer himself is of mixed Dutch and Huguenot strain, and his speech is an almost inconceivably degraded dialect of the Dutch tongue. It is absolutely without a liter-

ature, and is probably incapable of originating one. Yet it has fused into a compact nationality the heterogeneous elements that went to the making of the Boer, and its unifying influence compels our admiration and our respect. If this be the power of a rough and poverty-stricken dialect, what limits may be set to the potency of so rich and refined an instrument of intercourse as the English language? It is not from mere pride of race that the philosophical observer rejoices in the amazing spread of the English language over the face of the earth. It is rather that he feels the immense significance to the future of mankind that must attach to an ever-widening use of the tongue in whose literature are embodied the noblest civic and ethical ideals of the modern world.

Ten generations have now followed one another since the man who in English speech gave supreme expression to these ideals was with us in the flesh. It is three centuries since the gentlest, and wisest, and deepest of modern souls was building the monument of song that none knew better than himself "would outlive the perishing body of men and things till the Resurrection of the Dead." And who will dare say that the work of Shakespeare is more than barely begun? Year after year we commemorate the anniversary of his birth, and each year we look back with reverence to the past because of the promise that it gives us for the future. The words spoken at the recent Stratford celebration by the man who so worthily represents among the English people the best elements of American culture, and the message of good will sent to the Birmingham gathering by the Chief Magistrate of our Republic, were both expressions of the feeling that a common claim to Shakespeare constitutes between England and the United States a bond of union too strong to be broken by differences that might cause other nations to fly at one another's throats, too sacred to be made the sport of political passion or weakened by petty international jealousies.

The Philistine, we suppose, smiled at Mr. Cleveland's message, deeming it a bit of ineffectual but harmless sentimentality, yet the message embodied a deeper truth than ever entered into the self-satisfied Philistine consciousness. Doubtless, also, he smiled at Mr. Bayard's assertion that America claimed Shakespeare no less than England, yet that too is the deepest kind of a truth. There is much reason to believe that the teaching of American history in our public schools leaves dominant in the child's mind an impression that England

is our hereditary enemy. How much better it would be, and how much more essentially just, to emphasize the fact that, although temporary differences have now and then arisen between the two nations, yet these are as nothing in comparison with the glory of their common inheritance; that English history, from Alfred to Cromwell, belongs to us as rightfully as to our kinsmen over-sea, and should be to us a source of no less pride than that we justly take in the continuation of the history through Washington down to Lincoln. That this is the view ultimately to obtain among the English-speaking peoples seems to us certain. The very stars in their courses are working to bring it about, and the quiet, irresistible influence of a common intellectual tradition will some day accomplish a closer and more vital union between the scattered sections of the English family than was ever cemented by bond of dynasty or political organization in the history of the world. There is a larger patriotism than that of the state, a wider fellowship than that of the geographical area; it is in community of achievement and aspiration that men are in truth brothers, and it is in literature that they find their real relationship.

The mutterings of war between the two great English-speaking peoples recently called forth by a reckless play in the politico-diplomatic game have not been wholly evil in their effect. If they have been accompanied by a melancholy display of truculence on the part of time-serving politicians and journalists, they have also served to make clear the almost absolute unanimity of the better elements of English-speaking society in rejecting the thought of such a war as a horror unspeakable and unthinkable. That it would be essentially civil war has been the general verdict of sober-minded observers, for the essential characteristic of civil war is that the opposing forces should be sharers of the same sympathies and ideals, whether sharing or not the same governmental machinery. If all civilized nations knew each other as well as the sections of the English race know each other, all war would be civil war, and burdened with the awful responsibilities of such strife. The jingoes and the fomenters of international ill-feeling are poor prophets. We prefer to pin our faith to the prophecy of the distinguished Englishman who spoke last year to the members of the Harvard Law School. Upon that occasion, Sir Frederick Pollock, discussing "The Vocation of the Common Law," brought his remarks to a close with a peroration so sig-

nificant and so eloquent that we cannot resist the temptation to borrow it for the adornment of our own discussion of so nearly-allied a theme. "Dreams are not versed in issuable matter, and have no dates. Only I feel that this one looks forward, and will be seen as waking light some day. If anyone, being of little faith or over-curious, must needs ask in what day, I can answer only in the same fashion. We may know the signs, though we know not when they will come. These things will be when we look back on our dissensions in the past as brethren grown up to man's estate and dwelling in unity look back upon the bickerings of the nursery and the jealousies of the class-room; when there is no use for the word 'foreigner' between Cape Wrath and the Rio Grande, and the federated navies of the English-speaking nations keep the peace of the ocean under the Northern Lights and under the Southern Cross, from Vancouver to Sydney, and from the Channel to the Gulf of Mexico; when an indestructible union of even wider grasp and higher potency than the federal bond of these States has knit our descendants into an invincible and indestructible concord."

THE SELECTION OF FELICITOUS BOOK TITLES.

Mr. Hardy has again changed the title of his last novel. It was at first "The Simpletons," which was probably abandoned on account of its similarity to Charles Reade's "A Simpleton"; it was changed for "Harper's Magazine" to "Hearts Insurgent," and it has become in book form, "Jude the Obscure." This shows the care and thought which authors give to the selection of suitable names for their books, and their effort to gain for them the popular ear.

In an article published in "The Atlantic Monthly" for March, 1895, entitled "Some Confessions of a Novel-Writer," Mr. Trowbridge tells of the great trouble he had in giving a satisfactory name to his favorite and popular novel, "Neighbor Jackwood." He says: "A score of titles were considered, only to be rejected. At last I settled down upon 'Jackwood,' but felt the need of joining to that name some characteristic phrase or epithet. Thus I was led to think of this Scriptural motto for the title-page, 'And a certain woman went down from Jerusalem to Jericho, and fell among thieves,' which suggested the question, 'Who was the neighbor unto this woman?' and the answer, 'Neighbor Jackwood,'—and I had my title."

D'Israeli said that were it inquired of an ingenious writer what page of his book had caused him

most perplexity, he would often point to the title-page. He probably spoke from his own experience, as the changes he made in his own titles evinced the value he placed on attractive ones. His most successful book figures in the first edition as "Anecdotes, Sketches, and Observations, Literary, Critical, and Historical"; he later invested it with the happy title of "Curiosities of Literature." Those were the times when wordy titles were fashionable, and he made like changes in his other books. He referred to an English novel published as "The Champion of Virtue" which could find no readers, but afterwards passed through several editions under the happier invitation of "The Old English Baron."

In poetry also a felicitous title is of service. Lowell writes of a new volume of poems in the hands of the printer, "I had decided to put the 'June Idyl' in the forefront and call it a 'June Idyl and Other Poems,' but Fields told me that Whittier's new volume was to be called 'A Summer Idyl.' Then he thought of 'Appledore'; later concluded to finish his "Voyage to Vinland" (begun eighteen years previous), and make the title "A Voyage to Vinland and Other Poems." Mr. Fields would not listen to this, and proposed he rechristen the Idyl, "Elmwood," and name the book after that. This to Lowell seemed too personal,—like "throwing my sanctuary open to the public and making a show-house of my hermitage." Finally he hit upon "Under the Willows," in place of a "June Idyl," and this settled the question. "Pictures from Appledore" was first printed in "The Crayon," as "My Appledore Gallery." In March, 1870, Lowell writes to Leslie Stephen: "I am glad you like 'The Cathedral.' . . . The name was none of my choosing. I called it 'A Day at Chartres' and Fields re-christened it." Again (December, 1886), Lowell offers a short poem to Aldrich for the "Atlantic," saying, "What shall I call it? Will 'A Grumble' do?" It was finally named "Fact or Fancy."

That Hawthorne's "Marble Faun" appeared in England under the title of "A Transformation" is well known. This was chosen to please his publisher, and Hawthorne said of it, "It gives one the idea of Harlequin in a pantomime." But the title by which we know it does not fully characterize the story, as the Marble Faun is only casually referred to; the real subject being the mysterious Donatello the living faun, and notwithstanding the deserved success of the book, the title is not so well chosen as others of Hawthorne.

Walter Scott in his introduction to "Rob Roy" said that when he planned the novel he was at loss for a title—"a good name being very nearly of as much consequence in literature as in life,"—and he adds that the title "Rob Roy" was suggested by Mr. Constable, "whose sagacity and experience foresaw the germ of popularity which it contained." Lockhart writes of the great difficulty Constable had in inducing Scott to adopt his suggestion that the name of the real hero would be the best possi-

ble name for the book. "Nay," said Scott, "never let me have to write up to a name. You well know I have generally adopted a title that told nothing." To the same judicious adviser is due the title of "Kenilworth," which Scott wished to call, like Mickle's ballad, "Cumnor Hall," but yielded to Constable's wishes and substituted "Kenilworth," notwithstanding Ballantyne's hint that the result would be "something worthy of a kennel." Lockhart says that Constable had every reason to be satisfied with this child of his christening. The novel "Redgauntlet" had made considerable progress at press before Constable and Ballantyne could persuade Scott to substitute that title for "Herries," his first choice. After the publication of "The Monastery," Constable wished Scott to call the succeeding novel "The Nunnery," instead of "The Abbot," but in this instance Scott wisely stood by his first choice. Constable certainly had a genius for choosing titles. Scott was equally fastidious in naming his poems. He refers repeatedly in his letters to a poem he is writing to be entitled "The Nameless Glen," and later mentions it as "The Lord of the Isles," a title which had suggested itself to him as more striking. Often his first choice was used as a sub-title, as "The Fair Maid of Perth, or St. Valentine's Eve," "Anne of Geierstein, or the Maid of the Mist," as he could not decide to abandon them wholly.

Southey's "Roderick the Last of the Goths," was first called "Don Pelayo."

Charles Dickens often changed a title after choosing it. "Barnaby Rudge," that earnest plea for tolerance and the abolition of capital punishment, was announced for many months under the name of "Gabriel Vardon." During the twenty months of the serial publication of "Dombey and Son," its title was "Dealings with the Firm of Dombey and Son, Wholesale, Retail, and for Exportation"; but on its completion in 1848, its present admirable title was adopted. Dickens's favorite child, "David Copperfield," was originally brought out under this title: "The Personal History, Adventures, Experiences, and Observations of David Copperfield the Younger, of Blunderstone Rookery (which he never meant to be published on any account)." Dickens followed the example of his avowed master Smollett and at first gave a novel the title of its hero or heroine, even going so far as to adopt the alliteration of "Peregrine Pickle" and "Roderick Random" as a model for "Nicholas Nickleby"; but he broke away from this habit, and his titles are generally original and striking. "Bleak House" was first called "Tom-All-Alone's," and certainly in this case second thoughts were best.

George Eliot considered the subject one of real importance and in her *Journal and Letters* devotes much space to it. "The Mill on the Floss" was first called by her, "Sister Maggie." Under date of Jan. 3, 1860, she writes to Mr. John Blackwood: "We are demurring about the title. Mr. Lewes prefers 'The House of Tulliver, or Life on the Floss' to our old notion of 'Sister Maggie'; 'The Tulli-

vers, or Life on the Floss' has the advantage of slipping easily off the lazy English tongue, but it is after too common a fashion ('The Newcomes,' 'The Bertrams,' etc.); then there is 'The Tulliver Family, or Life on the Floss.' Pray meditate and give us your opinion." After some further correspondence, she urges Mr. Blackwood to give the casting vote, and in reply to his suggestion, writes: "'The Mill on the Floss' be it then."

Anthony Trollope says he first intended to call his novel "Can you Forgive Her" by the title of "The Noble Jilt"; but he was afraid the critics might throw a doubt on the nobility, and that there was more of tentative humility in that which he at last adopted.

Few writers, however, made more changes in their efforts to satisfactorily christen their novels than Charles Reade. While it was in press he changed "It is Never too Late to Mend," from "Susan Merton," its original title. He gives his reasons in detail to his publishers, and says, "'Susan Merton' is a very bad title because under that title the book is a failure, Susan Merton being a third-rate character in point of invention and color. On this change I am peremptory and sensitive too. As it is cruel to make you lose the effect of past advertisements, I suppose you must add 'or Susan Merton,' if you are bent on it; but if so, 'It is Never too Late to Mend' must be the first title. But even this is against my judgment." Reade showed his pleasure when the title proved a hit. "The Cloister and the Hearth" was printed in part under the title of "A Good Fight." When he dramatized one of his novels he changed the title. "Peg Woffington" was dramatized as "Masks and Faces," and "A Terrible Temptation" became, as a play, "The Double Marriage."

Carleton Coffin's "The Boys of '61," was originally "Four Years of Fighting."

Many other illustrations might be given to show that authors realise that the reading public is likely to be, "Charm'd with the foolish whistling of a name."

MARY R. SILSBY.

LEON SAY, the distinguished economist, died on the twenty-first of April, at the age of sixty-nine. He was a grandson of Jean Baptiste Say, and worthily carried on the liberal economic tradition of the family. Shortly after the repeal of the Corn Laws, he visited England in the company of Bastiat, and made the acquaintance of Cobden. He was a republican in 1848, and received his baptism of fire upon the barricades of that memorable year. He opposed the Empire persistently from first to last. A director for forty years of the *Chemin de Fer du Nord*, a contributor to the *Débats*, a member of the National Assembly in 1871, four times Minister of Finance, a member of the Senate and its President in 1880, an ambassador to England, and a member of the Academy, Say enjoyed about all the honors that the French nation can bestow upon a man, and lived a life remarkable for its activity and its usefulness. His many writings, mostly upon economic subjects, made him one of the first European authorities in his department.

COMMUNICATIONS.

"THE RED BADGE OF COURAGE."—
A CORRECTION.

(To the Editor of THE DIAL.)

It is with a certain hesitation that we write you to correct the author of a somewhat bitter letter published in your journal for April 16, for we recognize the signature as that of a gallant soldier, as well as a student of literature. But as the author of that letter labors under several misapprehensions, we think that he will be glad to learn the facts.

"The Red Badge of Courage" was read and accepted by us in December, 1894, and, in book form, it was first published in this country in October, 1895. Although the book was copyrighted in England at the same time, it was not formally published there for two months. Meantime the American journals had reviewed it and had begun an almost universal chorus of eulogy. October 19, 1895, the "New York Times" devoted a column and a half to a strong review of "this remarkable book." On October 13, the "Philadelphia Press" compared Mr. Crane and Bret Harte, not to the disadvantage of the former. On October 26, the "New York Mail and Express," in one of several notices, said, "The author has more than talent—there is genius in the book." On October 26, the "Boston Transcript," in speaking of "this tremendous grasping of the glory and carnage of war," added at the close of a long and enthusiastic review, "The book forces upon the reader the conviction of what fighting really means." Other favorable reviews appeared in October issues of the following American newspapers: "New York Herald," "Brooklyn Eagle," "Cleveland World," "St. Paul Pioneer Press," "Boston Daily Advertiser," "New York World," "St. Paul Globe," "New York Commercial Advertiser," "Kansas City Journal," "Chicago Evening Post," "Boston Courier," "Cleveland Plain Dealer," "Boston Beacon," "Hartford Times," "Sioux City Times," "New Haven Leader," and "Minneapolis Journal," and to these names, taken almost at random, we might add many others. These journals reviewed "The Red Badge" favorably in October, and others, including weeklies like "The Critic" and "The Outlook," followed in November with emphatic recognition of the strength and high talent shown in the book.

It was not until the end of November, two months after publication here, that the first reviews appeared in England. By that time American reviewers from Maine to California had "greeted" the book with the highest "encomiums." The English "encomiums" became specially marked in late December, January, and February.

We state these facts in view of your correspondent's remarks that "So far, at least, the American papers have said very little about the merits or demerits of the book," and, "The book has very recently been reprinted in America," and, "Respect for our own people should have prevented its issue in this country." "Our country" was the first to recognize Mr. Crane's genius, and our people have read his book so eagerly that it continues to be the most popular work of fiction in the market, and it has been the one most talked of and written about since October last.

A glance at the back of the "Red Badge" title-page would have shown that the book could not have been "first published" in England and "reprinted" here, while the literary departments of journals throughout

our country, and the opinions of American men of letters like Mr. Howells and Mr. Hamlin Garland, have proved, happily, that Americans are ready to recognize American talent, and that, *pare* your correspondent, a prophet is not without honor even in his own country.

As to other points, against the opinion of the gallant veteran who criticizes the book might be put the opinions of other veterans who have found only words of praise.

D. APPLETON & COMPANY.

New York, April 20, 1896.

A RED BADGE OF BAD ENGLISH.

(To the Editor of THE DIAL.)

The animus of the articles in British magazines during our Civil War, as quoted by "A. C. McC." in your issue of April 16, sufficiently explains the English enthusiasm for that literary absurdity called "The Red Badge of Courage." The trend of the whole work—to prove the absence of such a thing as a gentleman in the union army—may be justly expected to arouse the resentment of the class of whom "A. C. McC." is such a striking and honorable example. If this work is realism, it is realism run mad, rioting in all that is revolting to man's best instincts, and utterly false to nature and to life. The Federal army doubtless possessed its share of ruffianly officers and stupid brainless men, but to select such and to hold them up as types is not true realism. Yet this is the work which one London periodical compares favorably with the writings of Tolstoy and Zola, and concerning which another London periodical says: "There is no possibility of resistance when once you are in its grasp."

The examples of hysterical composition given by "A. C. McC." might be supplemented by others fully as absurd taken from nearly every page of the book. Amid so much that is strained and affected there is not one agreeable character, hardly one praiseworthy sentiment, and certainly not a new or original thought. But as the book is heralded as one of the literary successes of the year, it is but fair to call attention to a few examples of its latter-day English. We can bear with equanimity the author's vulgarisms and mannerisms, his use of the split infinitive, and of such words as reliable, standpoint, and others which the slipshod fashion of the day has authorized by general usage. We may even attribute to "typographical errors" such careless constructions as the following:

"A shrill lamentation rang out filled with profane illusions to a general" (p. 193).

"His anger was directed not so much against the men whom he knew were rushing" (p. 57).

"Tottering among them was the rival color bearer, whom the youth saw had been bitten" (p. 222).

But what is to be said of the following bright gems, culled almost at random while turning over these "irresistible" pages?

"Set upon it was the hard and dark lines" (p. 222).

"There was no obvious questionings, nor figurings, nor diagrams. There was apparently no considered loopholes" (p. 219).

"He departed ladened. The youth went with his friend, feeling a desire to throw his heated body onto the stream" (p. 179).

"Once he found himself almost into a swamp" (p. 79).

"The majesty of he who dares give his life" (p. 68).

"He could not flee no more than a little finger can commit a revolution from the hand" (p. 56).

Eugene Field, not long before his death, remarked: "The one crime that cannot be righteously charged

against our *fin de siècle* poetasters is slovenliness." Unhappily our *fin de siècle* prose writers are peculiarly susceptible to the charge. Can this general butchery of the language be the nemesis of "dialect literature," which has done so much to bring sensible and intelligible English into ill repute?

J. L. ONDERDONK.

Chicago, April 18, 1896.

A WORD IN REPLY TO MR. STEARNS.

(To the Editor of THE DIAL.)

On page 96 of his "Midsummer of Italian Art," in speaking of Michelangelo's "Captive," Mr. Stearns says: "The other Captive is, or was till recently, in the Boboli Gardens at Florence." Both of these gigantic statues have been in France since the reign of Francis I., and at least since the time of Napoleon they have stood in the Louvre side by side, so that no man could see one without seeing the other. Has the author of the above lines seen either? And is a man who has not seen them competent to write about Michelangelo?

In his letter in your issue of April 1, Mr. Stearns excuses his error about the location of Raphael's "Dispute on the Sacrament" by saying that pictures in Italy have been recently changed about. This immense picture is a fresco covering an entire wall, and is as immovable as the building itself. Could the writer ever have been in the Stanze? And ought one who has never been there to write of Raphael?

If he will buy a copy of Baedeker he will find that the two windows of the *Antecollegio* face away from the Lido, and that without the use of the Roentgen rays the Lido cannot be seen from that room.

Grimm does not say that *Il Pensieroso* is Giuliano de' Medici. What he does is to correct the popular impression that he is Lorenzo the Magnificent, and to call attention to the fact that he is the worthless Lorenzo who begot Catherine de' Medici.

I think that I am safe in saying that no living man has seen the Head of the Medusa in the Tribune of the Uffizi, and that no one who is not familiar with the contents of that and the preceding rooms ought to write about Italian art.

Mr. Stearns is mistaken in supposing that I bear him any grudge. But a man ought not to write about Michelangelo and Raphael without a patient and loving study of their original works, which no application to photographs and engravings will supply. Mr. Stearns's book is interesting and well written, but it could not have been written upon the spot, and is usually at variance with the results of modern criticism. G. B. ROSE.

Little Rock, Ark., April 8, 1896.

A WORD ABOUT BOOK-MAKING.

(To the Editor of THE DIAL.)

In "The Nation" for March 22, 1894, I made a short plea for "the index-making conscience," as something that must be cultivated by everyone who wishes both to write books and to love his fellow-men. Two years more of vexation have forced me once again to give to my feelings the relief of utterance. I especially desire to speak to those who review books in the pages of THE DIAL. It is upon THE DIAL and similar publications that any effort to secure a higher standard of book-making must depend. The average author or publisher will not have a loftier ideal of what a book ought to be than that which finds expression in our best literary reviews. It is one of the duties of such periodicals to police the field of

literature. The mere mechanical excellences which mark a good book should certainly be insisted upon. Some of these are often lacking simply on account of the ignorance of the writer concerning the art of book-making, or of his indolence, or from a mixture of these causes. The standard in these matters is altogether too low, and our literary police should enforce the demand for improvement.

A recent book is entitled "The Philosophy of English Literature," by Mr. Greenough White. The work is published by Messrs. Ginn & Co. It contains 266 pages, but no table of contents, index, or any other handle of any kind whatever. One almost feels that the division of the work into paragraphs might have been omitted if any modern precedent could have been found for this. Mr. White cannot realize that what he has written is only a potential book, that ninety per cent of the usefulness that his work might easily have had is now impossible to it.

Why is there no index to the "Letters of Matthew Arnold"? How can one disengage Arnold's judgments upon Goethe and other great writers from their entangling alliances with Flo, and Fan, and Dick, and Nelly, — from the midst of buns and dinners, journeys and politics, — from "coughs, and rheums, and phthisis, and catarrh"? Is it right for the editor and the publishers to compel everyone who values the work to make his own index?

Dr. Henry Van Dyke perhaps thought that the clear arrangement of his book, "The Poetry of Tennyson" (Scribner's Sons), made an index unnecessary. So much labor has been expended by him upon the full and valuable "Chronology" and list of "Biblical Quotations and Allusions" that one hesitates to find fault; but the work is too valuable to be without an index. I have made a full one for myself by putting into my copy of Tennyson a V with the page-references after the title of every poem upon which Dr. Van Dyke comments. Others may be able to make use of this suggestion.

American and English book-makers are perhaps entitled to the consolation that their standard in the matter of indexes is higher than that of some other nations. A prominent New England professor who is publishing a work in Germany recently had the MS. for an elaborate index returned to him with the information that the publisher had no use for "that thing." It seems passing strange that Freytag's "Die Technik des Dramas," a work to which an index is especially necessary, should still be without one. The work appeared in 1863, and has reached at least the seventh edition. The second edition of the American translation (Griggs & Co.), with all its imperfections on its head, may well claim to be a more useful book than the original, even to one commanding both languages, because of its full index. I find it practicable, however, to use the English index in connection with the German text. That this full index is not a faultless one will be clear when I say that Kleist is not mentioned on the single page of the work to which reference is made, and that his name appears in four places that have been overlooked.

Our very best books often have important defects of a mechanical or semi-mechanical nature. It will perhaps help to make this fact clear if in the remainder of this communication I mention only works which have with some justice been looked upon as models. Of course all of them have indexes, and I think good ones.

A wealth of editorial conscience, together with a wealth of knowledge and taste, has gone into Mr. Sted-

man's "Victorian Anthology" (Houghton, Mifflin & Co.). The book seems nearly perfect. I believe, however, that occasional glossarial notes are needed, and that some notes of a more general nature would be very helpful. Because there are dialect poems, and because "the Rudyard" never "cease from kipling," even a practiced reader needs help now and then — and the book is made for ordinary readers. Perhaps Mr. Stedman was unwilling to explain anything for fear that he might be expected to interpret Carroll's "Jabberwocky."

At first sight one would say that Professor Butcher's admirable book, "Aristotle's Theory of Poetry and Fine Art, with a Critical Text and a Translation of the Poetics" (Macmillan), contains every form of help that the student can ask for. For a first reading it does. Reference is made at every point in the body of the work to the clause or clauses of the "Poetics" which are there touched upon. It is not made easy, however, for one who starts from the "Poetics" to refer to Professor Butcher's discussions. I have spent several hours in putting into my copy, against each clause in the translation of the "Poetics," references to those pages in the following part of the book where that clause is interpreted or enforced. Now I can start with Aristotle and refer to Professor Butcher, instead of the reverse.

Professor Gummere's "Old English Ballads," in the "Athenum Press Series" (Ginn & Co.), has received the abundant praise that it deserves; but use reveals one decided mechanical defect. The part of the book containing the poems themselves has a running-head "Ballads"; on the right-hand page this should be replaced by the title of the particular ballad of which a part is there given. The "Notes" in a later division of the book have nothing to enable one to bring the two parts of the book into comparison without loss of time. The heading of p. 315, for example, might well read: "Notes: pp. 3-13." I would suggest, also, that in all such books the title of a new poem or selection in the body of the work have printed after it as an "exponent" the number of the page where the notes upon that selection are given. For example, the ballad beginning on p. 241 in Professor Gummere's book would be headed "Child Waters 354." Very many books for the study of English literature have the defect of which I am now complaining. One is compelled to lose much time in bringing together any particular portion of the text and the notes thereupon.

Other details of book-making I must leave unnoticed, such as tables of contents, side-heads, bibliographies, etc. Let me, however, make one general remark. Book-makers may be divided roughly into two classes. The authors and publishers of one class ask: "What is the smallest possible amount of attention which I can bestow upon a table of contents, index, and similar details, without hindering the sale of my work or calling down upon myself the castigation of reviewers?" Each member of the other class asks: "In how many ways can I make my book helpful and usable?" Here's to the health of all members of this latter class; may they live long and prosper! And may their tribe increase!

ALBERT H. TOLMAN.

The University of Chicago, April 18, 1896.

THE first number of a monthly magazine, "The Far East," comes to us from Tokyo. It is the English edition of the Japanese "Kokumin-no-Tomo," established in 1887, and now published weekly.

The New Books.

MARY ANDERSON'S MEMORIES.*

In the brief proem to her pleasant Memoir Mme. Navarro states that she has written mainly for the behoof of young girls "who may have the same ambitions that I had . . . to show them that the glitter of the stage is not all gold, and thus to do a little towards making them realize how serious an undertaking it is to adopt a life so full of hardships, humiliations, and even dangers." We feel bound to say that Mme. Navarro's book, which is largely the record of her brilliant, if measurably hard-won, professional triumphs, strikes us as unlikely to exert the deterrent effect she seems to propose; and that the tale of the barn-storming disasters of some effectually crushed tragedian would have been more to the purpose. In fact, it would be rather difficult to point to a book less likely to act as a wet blanket on budding histrionic ambitions than this one of Mme. Navarro's—as may be gathered from our brief *résumé* of her sprightly pages.

Mary Anderson (to use the more familiar name) was born at Sacramento, Cal., July 28, 1859. Her family removed thence to Louisville in 1860, where her mother, becoming a widow in 1863, was married to Dr. Hamilton Griffin five years later. Miss Anderson's first play was "Richard III.," with Edwin Adams in the title rôle. Shortly afterwards she saw Edwin Booth as Richelieu; and it was his masterly performance that fairly fired her dawning passion for the stage.

"After that brilliant performance sleep was impossible. On returning home I sat at the window of my little room until morning. The night passed like an hour. Before the dawn I had mapped out a stage career for myself."

Her path once chosen, Miss Anderson threw herself into it with the zeal that augurs success. A sound-proof study—secure from unwelcome espials, and furnished with a table and chair, a crucifix, a bust of Shakespeare, a portrait of Booth, a pair of foils, a few books "cribbed" from the shelves of the unsuspecting Dr. Griffin, and the like modest "properties"—was fitted up at the top of the house; and here the future admired Juliet and Parthenia took her first arduous steps stageward. The consciousness of improvement brought with it the desire of approval. Miss Anderson's first

*A FEW MEMORIES. By Mary Anderson (Madame de Navarro). With portraits. New York: Harper & Brothers.

"audience" was a little mulatto maid-of-all-work; and it was from this artless critic that she first learned the sweets of unstinted applause.

"One night in desperation I went to her while she was washing dishes in the kitchen. . . . The clapping of those soapy, steaming hands seemed to me a veritable triumph. Believing that a tragic manner alone would sufficiently impress the 'nut-brown maid,' I began with hollow voice and furrowed brow, 'Juli, wilt thou follow and assist me when I quit my childhood's home to walk in the path of Siddons, Kemble, and Booth?' 'Oh, Miss Mamie, you kin count on dis pussion, fo' de Lawd you kin! Why, my stars, what a boss actor you is! But you mus' low me to call your maw'; and in a trice she was gone. . . . She, in turn, called the critic of the family, Dr. Griffin, who likewise was astonished, and made my heart beat with joy by saying, 'You'll make a good actress some day. Your scene has thrilled me, and I would rather have rough work and a good thrill than any amount of artistic work without it.'"

Thenceforth, Dr. Griffin (highly appreciating his "good thrill" on this occasion) became his step-daughter's staunchest abettor. Through him interviews were obtained with Miss Cushman (who predicted "a future" for the novice), and with John McCullough—who hated stage-struck people, and said so. "Genial John," however, soon thawed before his young visitor's enthusiasm and manifest talent; and before leaving the city he said emphatically to Mr. Macauley, the veteran Louisville manager: "Barney, when you can, put this girl on the stage. If I am a judge of such matters, she will make a fortune for you."

Miss Anderson made her *début*, as Juliet, at Macauley's Theatre, Nov. 25, 1875. The arrangements were hurriedly made, and there was but one rehearsal. This rehearsal proved a sore trial to her, for the members of the company were most unkind to the raw-looking tyro who was assigned to the leading rôle. When she appeared, all stared, some tittered, others whispered audible and unflattering "asides." Says Miss Anderson:

"Scarcely sixteen, my hair in a long braid, my frock reaching to my boot-tops, tall, shy, and awkward, I may have given them cause for merriment; but it was as cruel, I thought, as underbred, to make no effort to conceal their mirth at my expense."

But the night's performance was a pronounced success. The kindly indulgence with which the lighter opening scenes were received by the audience warmed into genuine enthusiasm when the tragic parts were reached; and flowers and recalls were the order of the evening. The young *débutante* was led before the curtain after every act, amid such rounds of applause as had seldom shaken the walls of the old Louisville play-house.

Miss Anderson subsequently filled engagements at St. Louis, New Orleans, San Francisco, and other Southern and Western cities, when, her fame spreading, attractive offers from Eastern managers tempted her to try her fortune before the more critical audiences of Philadelphia, New York, and Boston. Here again success crowned her efforts—despite some rather cavalier treatment at the hands of the discriminating critics of the daily papers. In 1878 she went abroad for the first time. At Paris many charming and profitable evenings were spent at the Comédie Française—although Miss Anderson admits that the exquisite refinement and *finesse* of the French stage were at first lost upon her, the nice tints and touches by which such actors as Mme. Bernhardt, Got, Worms, and Mounet Sully obtained their effects appearing weak and insipid. "I longed," she says, "for the artists to fling their restraints to the winds and give the public a good old-fashioned burst in the tragic scenes, such as I had been accustomed to see and indulge in myself." On one occasion, however, it seems Mme. Bernhardt gratified her with "a good old-fashioned burst" in a style that must have brought the "gods" even of old "Macauley's" to their feet. Madame, she says, had a way of turning her back upon the audience to make comic remarks or grimaces for the benefit of her friends in the wings; and it was quite impossible to realize her tragic power when she constantly distracted one with droll "asides." But one evening she said to Miss Anderson, "I will act for you to-night. It is not good for me, but you shall see."

"After the first acts—a series of triumphs—she came to the death scene. I shall always remember it as the most powerfully realistic acting I have ever witnessed. When it was over, there was wild enthusiasm in the house. The great actress lay upon the stage like one really dead. Her maids ran to her assistance. There was a stain of blood upon the handkerchief put to her lips. A little iced champagne restored her, though she was only able to stand quite still, while the audience thundered its applause. She put her hand on my shoulder on coming off the stage, and, with a faint smile, simply said 'Voilà!'"

Miss Anderson made her London *début* in 1883, at the Lyceum. Parthenia was the rôle chosen for the opening night, as being the simplest one in her repertory, and one in which comparison with leading English favorites would not be challenged. The choice proved a wise one, though managers and critics advised against it, believing that the old-fashioned sentiment and stilted phrase of the play would provoke the mirth of a *fin-de-siècle* audience. A

full house greeted the young American actress, and the applause on her first entrance was long and hearty.

"The excitement of the first scenes had evidently weakened me, for in the second act, while weaving garlands for the golden cups, a kindly voice from the pit called out: 'Mary, please speak up a bit!' This was said with such good feeling that it put an end to my nervousness, and from that moment the play ran smoothly to the end. . . . Among the many who came behind the scenes to offer their congratulations was Mr. P. T. Barnum, who exclaimed, in his own hearty way, 'Hurrah for America! You've won London, or I know nothing of public taste!'"

That Miss Anderson had indeed won London was clearly demonstrated on the night of her farewell performance there. Mr. Alma-Tadema, the distinguished painter, has eloquently described the scene, in a letter to the heroine of the evening:

" . . . The house called for a speech, and it did one good to see everybody so grateful for what you had given, and I shall never forget the moment when, after a few words of farewell, you hesitated, and tried to find a support on the curtain, when a voice from the gallery was heard saying, 'God bless you, Mary!'—and immediately the hearty wish was echoed by the whole theatre as if with one voice. Alas! you did not keep your promise, and never returned to the London stage, and reserved only to some chosen friends the happiness of meeting you, who must always be a bright star in their past."

But Miss Anderson's reception at London, kindly as it was, was nothing to that at Dublin, where the warm-hearted Irishmen, not content with making the theatre a sort of cheerful pandemonium during each evening's performance, took the horses from her carriage every night after the play and dragged it through the streets in triumph. Of one night in particular she says, "I doubt if, outside of Dublin, any landau ever held so many shrieking enthusiasts."

"The driver's box occupied by three or four of them, one on each of the carriage steps, dozens pushing it from behind, dozens pulling it in front, the top literally swarming with them; while from the crowd that rushed after our strange-looking vehicle came deafening cries of 'Hurrah for America!' 'The Stárs and Sthroipes for iver!' 'God Bless our Mary!' while Mary sat inside, fearfully listening to every creak of the roof, and expecting it each moment to fall in with its kind-hearted though heavy-weighted devotees."

On the final night's journey to Queenstown, where Miss Anderson was to take ship for America, she was awakened from time to time by unaccountable cheers and cries of "Hurrah for the Stárs and Stripes!" "Good luck to our Mary!" etc.; and was at last told that a detachment of that night's audience had boarded the train, and were seeing her safely on her way to the sea. It is pleasant to record these well-earned triumphs of our gifted countrywoman.

Miss Anderson made her final appearance on the stage at Washington in 1889. Shortly afterward she became engaged to Antonio F. de Navarro, whom she had known for many years; and in June, 1890, they were married at the little Catholic church at Hampstead, London. Many and great inducements, she says, "have since been offered me to act again, but —

*'Il en coute trop cher pour briller dans le monde,
Combien je vais aimer ma retraite profonde;
Pour vivre heureux, vivons cachés.'*"

Miss Anderson's book is easily and pleasantly, if perhaps rather hurriedly, written. It contains many anecdotes of notable people — Generals Grant and Sherman, Longfellow, Lowell, Tennyson, Cardinal Manning, Mr. Gladstone, Wilkie Collins, and so on — besides a fund of good stories drawn from the author's professional experiences. Perhaps the best part of it is the wholesome impression it conveys of the character of the writer — for it is needless to say that in Miss Anderson the stage lost not only a gifted artist but a most estimable woman. The generous plaudits that followed her career were paid no less to the one than to the other; and her name is enrolled with those of the many true men and pure women who have graced and dignified the player's once contemned calling. We may note, in closing, that Miss Anderson's stern insistence on the proprieties became a sort of half-humorous by-word in the profession, the witty Mr. W. S. Gilbert once affirming that such was her horror of grossness in all its forms that she could scarcely be persuaded to touch her share of the gross receipts.

E. G. J.

VIRGINIA'S ECONOMIC HISTORY.*

Students of American history are beginning, after much experimental writing, to practise a correct method of unfolding our national history. The history of the United States has hitherto seemed to a large extent to evade, in treatment, the introduction of any unity into the narrative, or the discovery of any unity in the substance. Men have gone on writing general histories, and, surveying the ill-assorted material from above, have failed to grasp into one the apparently incoherent local diversities. Even Bancroft, over-possessed by the cult of ancestor-worship, could not find in such pre-

* ECONOMIC HISTORY OF VIRGINIA in the Seventeenth Century. By Philip Alexander Bruce. In two volumes. New York: Macmillan & Co.

suppositions any adequate principle of construction. Hildreth the iconoclast did no better in this respect, although he cleared the atmosphere of cant and of rhetoric. A few years ago the Johns Hopkins historical school began to make us see that the biological method is the true one, and that the beginnings of national life must be traced upward from the subterranean rootlets of the days of the founders into that difficult specimen of the *composita* which covers a continent and fills the heavens. We now realize that the processes which made the thirteen colonies have gone on making new local centres in the ever-enlarging West, and that a true method of investigation will work upward from the local centres of life and of institutions to the evolving unit toward which they all contribute. American national history cannot be finally written until the field of the local life be thoroughly investigated and the material classified.

A portion of our oldest local area has been thoroughly covered in a book recently issued, "The Economic History of Virginia in the Seventeenth Century," by Mr. Philip A. Bruce, and the limited field selected has been so searchingly explored that it is safe to say the work has been done once for all. Mr. Bruce, as secretary of the Virginia Historical Society, has had familiar access to a wealth of materials, which he has handled in a most scholarly and critical way. The mass of material available is so great that the author's original intention of writing Virginia's economic history to the time of the Civil War was abandoned. Other abstinences are not so pardonable, but are due to too rigid an adherence to a table of categories. In the preface we are told that the general subject of Virginian history, apart from the course of events, falls under the following heads: Economic Condition, Social Life, Religious Establishment and Moral Influences, Education, Military Regulations, Administration of Justice, Political System. Confining his investigations to the economic condition alone, the writer has sacrificed unity to system. He says:

"No references have been made to printing in Virginia in the seventeenth century, and the degree to which books entered into the inventories of the planters' estates, because such references, it appeared, would more properly come under the head of Education. For the same reason, the question as to how far bricks were employed in the construction of church edifices in that age has not been touched upon at length in the description of the use of this material in houses, because it seemed to be more consistent to include it under the head of the Religious Establishment. For the same rea-

son, also, the scope of taxation and the powers of the vestries have only been dwelt upon incidentally to facts relating directly to the economic condition of the people. A full account of both would with more fitness be given under the head of the political system."

It may be questioned whether this mechanical partitioning of the field of history would allow of good results even if one assumed that all the six other departments made by Mr. Bruce are to be presented to us with the same thoroughness which his section has enjoyed. But, as it is, one misses from these volumes just such material as has been omitted purposely. Some explanation of the parish system and of the methods of taxation are essential, even in an economic history, to an intelligent comprehension of the subject by anyone who is not a historical scholar. While thus confining his history too rigidly to satisfy the reader, who will hardly live to see all the field occupied by as able pioneers as this one, Mr. Bruce has neglected little inside his own boundaries. "Reasons for the Colonization of Virginia" introduces us to chapters on the physical character and the Indian economy of the aboriginal period. Four chapters on agricultural development follow; and another on the acquisition of title to land leads on to a discussion of the system of labor with the "servant" and the slave. Other chapters treat of the domestic economy of the planter, of the relative value of estates, of money, and of manufactured supplies, and a final chapter is given to the town. The recognition of Captain John Smith, as "the real founder of Virginia, the one man who early recognized, and who labored hard while in power to carry out, the true principles of action which should have been followed by the small band of colonists planted on the Powhatan," is given with no uncertain sound, and is refreshing after so much that has been written in disparagement of that truly great man. It is shown that Smith was not the only farsighted and wise man in the colony whose admirable counsels were overruled by the shortsighted desire of the managers in England for an immediate return on investments. Gates must share with Smith in the credit for statesmanlike breadth and prevision. Such men as these opposed as motives of the original adventure the search for the precious metals and for a way to the South Sea, and laid emphasis on the other reasons which the writer so admirably sets forth — new sources of raw materials for the industrial life of England, new markets for English goods, new fields for the growing population of the

mother land, and new political barriers against the formidable power of Spain — all of which were justified in the event. Every chapter is packed with details of the immediate subject in hand, but those which make the most distinct contribution to historical literature discuss the servant, land tenure, and agriculture. The peculiar institution of the servant is handled with accuracy and discernment, although the atmosphere is too much that of condonation of an essentially vicious system — as bad if not worse than that of slavery. Yet the writer is to be thanked for his successful vindication of this unfortunate class from the foul aspersions upon them that have become historic in a famous retort of Ben Butler. Many of these so-called criminals were political offenders in a time of civil war, and many others were the victims of the kidnapper. It is maintained, with much force, that in the beginning the culture of tobacco was an economic necessity, and in no small degree continued to be such. Yet of this culture the system of large estates was a result, and not as is commonly supposed of the existence of slavery. This manorial system, which made a land of no cities and of few towns, produced that political result which so largely differentiated Virginia from New England, and yet which made her the "mother of statesmen."

It would take much more space than we can command to expatiate upon the merits of these volumes. A few shortcomings may be noted. One would not infer from Mr. Bruce's allusion to the Roanoke Island colonists that he had read Professor Weeks' able paper on that subject, published by the Historical Association. It is not accurate to speak of an emperor at Moscow in the sixteenth century. One would naturally infer from the statement on page 41 of Volume I. that McClure sailed around the northern end of the American continent in 1852. When reading of the controversy in the Stuart days over the importation of Virginia tobacco, one turns in vain to the bibliography for a reference to Hall's "Customs-Revenue of England"; a reference needed, if only to correct some of the errors of temper as well as of statement of that somewhat bilious writer. It would be difficult to say what is the thought in the sentence beginning at the bottom of page 75 in the first volume. The same may be said of the sentence at the bottom of page 314. On page 90, again, we are told of "planks twenty yards in length and two and a half feet square." On page 158 of the second volume the shingle

used is described as "a square oblong piece of cypress or pine wood." But these are mere specks on the sun, and do not impair the value of a book which is a marvel of minute detail and of critical fairness of judgment.

JOHN J. HALSEY.

THE FAR EASTERN QUESTION.*

Premier Bourgeois recently declared that if the Chinese administration was reorganized by Europeans his Government would see that France got her share of the offices. This is a refreshing manifestation of the feeling in the Cabinets of Europe, a spiritual inheritance from Alexander VI., perhaps, that all outer-barbarians may most suitably be used to complete some list of colonial possessions. It also suggests that since the war between China and Japan, Russian, French, and English statesmen have another "Sick Man" on their hands, not *in extremis*, as that expensive patient at Constantinople appeared to be some months ago, but certainly sick enough to lead them to consider the best means of getting their just portion of the estate. And so it happens that there is a *Far Eastern Question*, not less puzzling in its possibilities than the ever unanswered Eastern Question.

The volume in which Mr. Valentine Chirol discusses this new situation is unusually enlightening. Unlike an anonymous writer in a recent number of the "Fortnightly Review," he thinks Lord Rosebery may have been right in refusing to join Russia in the protest against the permanent Japanese occupation of the peninsula of Liao-tung provided for by the treaty of Shimonoseki. Japan's friendship, deserved by this refusal, may be more valuable in the immediate future than the dubious gratitude of China which the opposite policy would have called forth. Nevertheless, Mr. Chirol does not fail to recognize the substantial gains in control over the Peking authorities Russia and France won by taking skilful advantage of the position their successful intervention assured them.

The old policy of England in the Far East rested on the doctrine that there was immense latent power in the Chinese Empire; but the war has so effectually disposed of this venerable tradition that the confidence with which it

*THE FAR EASTERN QUESTION. By Valentine Chirol. New York: Macmillan & Co.

PROBLEMS OF THE FAR EAST. Japan — Korea — China. By the Right Hon. George N. Curzon, M.P. New and revised edition. New York: Longmans, Green, & Co.

was announced up to within the past few months seems now almost incredible. The country has great natural resources, doubtless, and the people are industrious, and yet these advantages are neutralized by a thoroughly corrupt administrative system. Says Mr. Chirol, in giving his impressions after a visit there:

"Nowhere in Peking could the faintest indication be detected of a desire to apply, or even of a capacity to understand, the lessons of the recent war. A more hopeless spectacle of fatuous imbecility, made up in equal parts of arrogance and helplessness, than the Central Government of the Chinese Empire presented after the actual pressure of war had been removed it is almost impossible to conceive."

Mr. Chirol seems to have had remarkable opportunities of forming an intelligent opinion, especially through an interview with the Tsungli-Yamên, or board of Foreign Relations, and during a call upon Li Hung Chang at Tientsin on his return from Peking. Li Hung Chang asked him why he had remained so much longer than he had intended in the Chinese capital.

"I replied that I had been looking for some sign of the awakening of China. 'I hope,' rejoined the Viceroy with a grim smile, 'that your time has not been wasted.' In one sense certainly, as I assured his Excellency, my time had not been wasted, for I had at least satisfied myself that the search upon which I had been engaged was a futile one."

If such be the condition of the Chinese Empire, the judicious use of pressure exercised through the channels of diplomacy, but made effective by suggestive displays of military and naval power, is the secret of successful negotiation with the Son of Heaven. Russia and France understood this perfectly, and for the last year they have been browbeating China into one concession after another, the details of which are not yet fully known in Western Europe. But they were anxious first to rid themselves of their German ally, of whom they had no further need after the Japanese had yielded. Accordingly, the Russian and French ministers suddenly discovered that they had letters giving official notification of the accession of Nicholas II. and the election of President Faure, which they had not delivered because of the war.

"With a curious affectation of impossible secrecy an audience was arranged, to which the Russian and French ministers proceeded in great state. There they received, according to their own account, in terms of unprecedented cordiality, the solemn thanks of the Son of Heaven himself for the great services rendered to him by their respective Governments. This was the first public intimation conveyed to Germany that her company was no longer required or desired."

France then, June 20, under threats, compelled the President of the Tsungli-Yamên to sign a

convention giving to her territory in the south which England ceded to China a little over a year ago on the understanding that it would not be transferred to any other Power without England's consent. Next, Russia and France together forced upon China a Franco-Russian loan toward which proposals from either British or German financiers were not to be received. But for a crisis in the Paris money market, this scheme to make China financially dependent on the two Powers might have succeeded. Paris, however, has been unable to furnish all the money needed to cover the war indemnity. Consequently, within the last few weeks, as Mr. Chirol foresaw, an Anglo-German loan of £16,000,000 has been negotiated. This event leaves the triumph of France and Russia impaired, especially as England will probably never permit the June convention to be carried out, because it would more firmly fix the hold of the French on the upper Mekong and would still further threaten English control of the Yang-tze-Kiang valley. Meanwhile, the Western world is filled with rumors of extraordinary privileges granted Russia in the North, rights of way for the Trans-Siberian railroad, ice-free ports for the navy, and the like.

In view of the trade the British have built up in the Far East, this new turn of affairs must seem ominous to Englishmen. It is an open question, therefore, in spite of what Mr. Chirol says, if it would not have been wiser for England to have accepted Russia's invitation, extended to her before it was sent to France and Germany, and to have arranged for joint diplomatic action against Japan's proposed seizure of Leao-tong, since an agreement at this point might have opened the way for a friendly settlement of all outstanding questions between Russia and England. Moreover, had England met Russia's views in Eastern Asia, perhaps the attempt to intervene in Armenia would not have proved such a discreditable failure.

Mr. Chirol's book throws considerable light also on the industrial situation. From his study of the rapid economic development of Japan, he believes the Japanese will soon be England's most dangerous competitors in the Chinese market. His remarks carry the suggestion that the two island empires may not always be friendly.

Mr. Chirol's analysis of the situation in the Far East is supported by the opinions of the Right Hon. George N. Curzon, Under-Secretary of State in the Salisbury Cabinet, expressed in the revised edition, just published, of his "Problems of the Far East." One glances over Mr.

Curzon's pages with more than ordinary curiosity because his present position in the Foreign Office might give his book a quite unusual authority, but the new preface intimates with disappointing clearness that he has drawn solely from the deep well of his own private wisdom.

Mr. Curzon has certainly had the good fortune, rare among seers, of reprinting *verbatim et literatim*, to the confusion of skeptical critics, prophecies made in the first edition of his book just before the war. For example, he wrote then and repeats now, "The Chinese army, under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps." The chief value of this edition, besides being an exhibit of prophecy fulfilled, consists in the chapter on "After the War," and particularly in that portion of the chapter which gives the story of Japan's efforts to force reform in Korea from 1894 to the close of the summer of 1895. This story presents a side of the recent conflict in the East which reflects no especial credit upon the good sense of Japanese statesmen. The utter failure of the plan and the general consequences of the war have changed Korea, says Mr. Curzon, into the powder magazine of the East. He predicts that we shall hear of this "last of the nations and most miserable of peoples" again before long; and since he wrote Korea has furnished the spectacle of another palace revolution, with Russia and not Japan as the solicitous friend.

The importance of Mr. Curzon's utterances would have been increased had they been written with the Mekong Settlement before him and the rumors of Russian aggression sounding in his ears, but even though they antedate the latest turns of the kaleidoscope, one or two gain a special interest from his present responsibilities. In explaining the attitude of Great Britain toward Russian advance he points out the dangers to British shipping in the Yellow Sea from a Russian port and fleet in the Gulf of Pe-chi-li, and says that Russian squadrons, with permanent quarters at Port Lazareff and Fusan on the eastern coast of Korea, would seriously jeopardize, if not absolutely overturn, the balance of power in the Far East, and adds that to such an issue "England is prohibited alike by her imperial objects and her commercial needs from lending her sanction." Although, like Mr. Chirol, Mr. Curzon says China "appears to have learned nothing, and, what is worse, to have unlearned nothing from the war," he differs from Mr. Chirol in feeling, if

not thinking, that China may yet turn to Great Britain for support, because Great Britain has shown herself more disinterested than the others. He obviously does not relish the policy of intimate relations with the bumptious Japanese, who, moreover, he also believes are destined soon to make serious inroads on British trade in China.

Mr. Curzon prints as appendices the Revision Treaty between Great Britain and Japan, giving the Japanese their long-desired judicial autonomy, and the Treaty of Peace between China and Japan, signed at Shimonoeki.

HENRY E. BOURNE.

LETTERS AND VERSES OF DEAN STANLEY.*

The editor of the recently issued "Letters and Verses of Stanley" has erred, if at all, in rejecting too scrupulously those letters which reveal the personal life of the great liberal minister and scholar. Yet this fault is much rather to be pardoned than the opposite one which parades the sacred privacy of a great man's heart and hearth before the wanton curiosity of an alien public. One must feel on reading the Letters that we have in the volume all that a typical Englishman like Dean Stanley, guarding his house as his castle, would willingly concede even to his admirers; in a word, that the Editor has met the first requirement of an editor of private correspondence, and treated it in accordance with the probable wishes of the writer of the letters. The result for the reading public is quite distinct: a certain revelation of Dean Stanley's tastes and opinions, though little that is new; some additional contribution to the picture of Thomas Arnold—letters that would find appropriate place in a supplement to Stanley's "Life of Arnold"; considerable material supplementary to his "Sinai and Palestine"; and so on with his other books; finally a few interesting letters from Jowett, several letters by Stanley from America, and his verses.

There is nothing in these letters to alter the opinion which prevails of Dean Stanley as an eminently wholesome, cheerful Englishman, who spent not overmuch time worrying as to the scheme of the universe and his position in it, but took things as he found them, lived cleanly and loftily, and did conscientiously what

* LETTERS AND VERSES OF ARTHUR PENRHYN STANLEY, D.D., between the years 1829 and 1881. Edited by Rowland E. Prothero, M.A. New York: Charles Scribner's Sons.

he found to do. That he was not, at least in his youth, so different from other men, is shown in his letters telling of his presenting his prize poem "Charles Martel" before the school at Rugby. He writes to his sister Mary:

"I have been pondering a new coat, but I have at last come to the conclusion that the one I had at the ball will do. The only objection is that when, in speaking the English verse, I stretch forth my hand in action, the sleeves, being rather short, come down; but I can remedy that by a long shirt sleeve, and perhaps my forefinger turned down upon the rebellious coat-sleeve."

Doubtless the absence of letters describing spiritual wrestlings is not proof conclusive that the young man had none, yet the editor would probably not have withheld such. And the attitude of the man's mind seems frankly expressed in these extracts:

"I know of no system to which I can hold except Arnold's. I feel that to become a Newmanist would be a shock to my whole existence, that it would subvert every relation of life in which I have stood or hoped to stand hereafter. I dread to think of it even as a possibility, and I dread also the possibility of a long and dreary halting between two opinions which will mar the pleasure of every opinion I hold for an indefinite period. With this feeling you may be sure I shall not join it without a desperate fight within and without, that I will leave no stone unturned which may enable me to keep in that line of life to which I had thought God had called me, and from which a conversion to Newmanism would lead me away into a path utterly unknown to me" (Feb., 1838).

"I received a letter from Arnold which added whatever could be added to the solemnity of the ordination [his own], and softened whatever could be softened of the bitterness of subscription."

"The real thing which long ago moved me to wish to go into orders, and which, had I not gone into orders I should have acted upon as well as I could without orders, was the fact that God seemed to have given me gifts more fitting me for orders, and for that particular line of clerical duty which I have chosen, than for any other" (Feb., 1840).

One of the most beautiful things about Stanley was his devotion to Arnold. His "Life and Correspondence of Thomas Arnold" is inspired by the very spirit of Arnold, and will remain the best of his published works. But a more touching memorial of this love "passing the love of woman" is the annual letter to Mrs. Arnold or her children on the anniversary of Arnold's death, with its ever renewed testimony to the immortality of the inspiration of the great Rugby Master's life and teaching. "Risest thou thus, dim dawn, again,"—so, but with less sadness, rings the keynote of the series from 1847 to 1880 when the last was written to "My Dear Fan," Mrs. Arnold having died several years before.

"I anticipate by one day the letter which I always wrote to your dear mother at this time, that you may

get it in the midst of dear Matthew's home. I am going to give an address to a school on your father, and I shall make it, as at Rugby, on the two words whose meaning and hope Matthew told me that we had both learned from the same source—Religion and History. . . . How I seem to see him towering above the rest of the world, amidst all the changes that have happened since! How I trust to what he taught us and what he showed us! . . . We are on a little island of memory, and all who share in that memory must hold together as long as life lasts."

Whether Stanley wrote the anniversary letter for the next year does not appear, and he died a month after it was due, July 18, 1881.

Americans will of course be interested in the letters from America. On the voyage the Dean coached for the approaching contact with the new country, as indicated in the following: "I can now repeat the names of all the Presidents, and explain the meaning of Democrat and Republican. Democrat is Liberal, and Republican is Conservative." Like all foreigners he was looking for something that would "smack of the soil," and found it in a wild Westerner who said, "I was that sick that I almost brought up my knee-pans"; as well as in a choice collection of Americanisms more or less recognizable. He attended the two hundred and fiftieth anniversary of the founding of Salem and heard Story's poem. "I thought it quite magnificent in its tone. It denounced the follies and corruptions of the United States with a vigor which I should have thought quite impossible to have been attempted." The society of Boston struck him as very like that of Geneva, "the most civilized in Europe—the same uniform amount of intelligence and cultivation in all the families—all well-conditioned, and all intermarried with each other."

The editor has modestly chosen the designation "Verses" for Dean Stanley's few rhymed effusions. The student of literature may find room for interesting reflections in the fact that the man who wrote the prize poem at Rugby in 1832, and again at Oxford in 1837, was so lacking in the divine afflatus as these verses show. Stanley as a poet tempts to a comparison with Luther, for while he has a few pieces in lighter vein, as "The Bear of Bludan," and the valentine to Mrs. Grote, his best work, indeed his only work worth considering, is his hymns. These treat the same themes as Luther's hymns, and are in much the same spirit and quality of workmanship. There is a version of the *Dies Irae* in six-line stanzas, closely resembling the translations of Walter Scott and Macaulay. Resemblance to some version of this much-translated hymn was of course inevitable.

Among the best of the pieces in this line are those beginning: "When the Pascal evening fell," "Let us with a gladsome mind," and especially "Where is the Christian's fatherland?" Of this last, imitated from Arndt's famous poem "What is the German's fatherland?" the last stanza runs:

"Thy native home is wheresoe'er
Christ's spirit breathes a holier air;
Where Christ-like Faith is keen to seek
What Truth or Conscience freely speak —
Where Christ-like love is keen to span
The rents that sever man from man —
Where round God's throne His just ones stand —
There, Christian, is thy Fatherland."

It is strange, by the way, that there is such absolute absence of any influence of Tennyson on Stanley's poetic taste. Indeed, Tennyson, Dickens, Thackeray, seem not to have been within his horizon.

W. H. CARRUTH.

TRIBAL SOCIETY AS ILLUSTRATED IN WALES.*

Twelve years ago Mr. Seebohm put forth "The English Village Community," the sixth chapter of which dealt with the tribal system in Wales. His latest work, "The Tribal System in Wales," is an expansion of that chapter. In method of treatment it differs greatly from its predecessor. That was a comparative study — English, Welsh, Irish, and ancient Roman institutions all coming within the purview of the author. This, in the author's words, is "confined to an attempt to understand the structure of tribal society in Wales. The methods of tribal society in Wales and the extension of the inquiry to other tribal systems are left to form the subject of another volume" (p. v.). This purpose is rigidly adhered to, and nowhere do we find a suggestion of that controversial spirit displayed in "The English Village Community." But though maintaining this position of neutrality with respect to the evidence he adduces, Mr. Seebohm's end in view is none the less evident. Throughout the entire work, influences in accord with Mr. Seebohm's well-known opinions irresistibly force themselves upon us. We find no ideas advanced to bias the judgment — simply a statement of facts; but these facts are so artfully mustered and massed that the continuity of argument, even if only suggested, and that ever so faintly, is complete, and in the end appeals with astonishing power.

* THE TRIBAL SYSTEM IN WALES. Being part of an inquiry into the structure and methods of Tribal Society. By Sir Frederic Seebohm. New York: Longmans, Green, & Co.

The documentary sources upon which Mr. Seebohm has based his study consist of the Extents, Court Rolls, and Assessments of the Isle of Anglesey, from the year 1294 to 1352; but from these he has necessarily worked back to the ancient laws of Wales and ecclesiastical donations of the pre-Norman era. The fact that Mr. Seebohm cannot read the Welsh language is no bar, for the documents are all in Latin. Curious cases are discernible in reading the sources, showing the difficulty Edward's lawyers had in discovering a Latin term to define a purely Welsh institution (*e. g.*, p. 3), precisely the same problem which faced the Roman historian Tacitus in describing the manners and customs of the ancient Germans. But Mr. Seebohm's hours of study have not been confined merely to the alcoves of the Record Office, or the MS. department of the British Museum. As a member of the Royal Commission to investigate the Welsh land-system, he has actually traversed the entire land of which he writes. The basis of "The Tribal System in Wales," however, is the documents pertaining to the so-called "manors" of Aberffraw and Denbigh, upon the Isle of Anglesey. The reason for so doing is that here, more than anywhere else in Wales, Welsh tribal customs are likely to be seen in their purity. The tenacity of the Welsh tribal system is astonishing, for its integral structure survived "the wreckful siege of battering days," the conquests of Henry II. and Edward I., plague and famine, and as one has finely said, "the slow assay of time until the final institution of the English law under Henry VIII."

The "manor" of Aberffraw is shown to have consisted of demesne land held by free tenants who occupied *weles* or *gwelys*, while the unfree *villani* occupied outlying hamlets. The question then arises, What was a *wele*? The answer is found in the Denbigh Extent (8 Edward III., see Appendix B), which "seems to be the only one which meets the requirements of the case. It was made before the 'Black Death.' It relates to a mainly pastoral district which continued to a large extent under the rules of ancient custom. It gives the name of every tenant, and has, moreover, distinct reference to a condition of things both before and after the conquest of North Wales" (p. 30). It is evident that the *weles* are of free tribesmen who are said to hold in *weles* and *gavells*, and further evidence shows that the *wele* was a family group including great-great-grandsons, with sub-divisions into *gavells*. Thus the Welsh

land was occupied by so many joint-family communities embracing subordinate family groups. The *wele* is, therefore, a division of the tribe, not of the land, holding an undivided share in the occupation of a district (pp. 31-4).

Turning from the kindred-group to the land it occupied, we find the lowest land unit in the surveys called *villata*. These *villatae* are fixed and permanent units, while the *wele* itself was not compact, but could enjoy separate holdings in several *villatae*, or be confined, as the case might be, to one *villata*. It is impossible, however, to go into the details of tribal structure described by Mr. Seebohm: they are welcome additions to our knowledge of early institutions. The main interest lies in the fact that in this tribal society of Wales one sees a nucleus of the later manor. This is nowhere stated, but the inference drawn from the consideration of the evidence in hand is that the old English manor had an admixture of Welsh elements in it, and the corollary of this inference is that the English conquest of Britain was not as destructive as some students would have us think.

This interest is heightened by the fact that the Welsh constitution contained unmistakable feudal origins, and these, strange to say, are not so much of a political or economic character as military. Undoubtedly feudalism is neither wholly Roman nor wholly German in origin, but rather social and economic: given certain conditions and certain effects will follow, whether in France and Germany or in India and Japan. The Welsh chieftain—called a *uchelwr*—was a privileged tribesman, head of a *wele*, a landed lord, and in South Wales a judge also (pp. 54, 90, 93, 127). The other members of the *wele* were not joint-tenants or 'landed' persons, but were in a subordinate position and had rights of maintenance only (p. 91). Every *innate boneddig* or tribesman of full blood claimed his maintenance as member of the greater kindred-group and not by inheritance from his father. He *ascended* to his father's privilege as a landed person at his father's death, but the right of succession was prospective—he might live and die without such ascent. When he did ascend to the privilege of his father he became a *marchog* or mounted horseman. Thus in the military constitution of the tribe the *uchelwr* is a horseman, the *innate boneddig* a foot-soldier (p. 91-5). The evolution of this feudal system Mr. Seebohm presents as follows:

"Under the tribal system the *wele* is the unit. The *brenhin* (privileged chieftain or prince) and the mem-

bers of his *wele* form the royal and ruling class. The *breyrs* or *uchelwrs*, heads of *weles* with the *innate boneddigs* under them, form the second class of free tribesmen. The *villains*, or strangers in blood, form the third class; and beneath all these were the *cæths* or slaves, who could be bought and sold.

"The extraordinary solidarity of the kindreds and the tribe—a solidarity to which history bears ample testimony—was gained at the expense of the freedom and equality of the individual tribesmen. And little as the Codes reveal to us of the actual condition of the Cymric tribesmen, it is impossible to shut our eyes to the easy possibility of oppression on the part of chieftains and *uchelwrs*. It is easy to see how, if such was the structure of the Gallic tribes described by Cæsar, his description of tribal society might well be, in measure at least, typical of tribal society generally in its early stages. It might, under the pressure of want on the part of the tribesmen or the unscrupulous use of power on the part of the *uchelwrs* or higher chieftains, easily come to pass that the mass of tribesmen, with their bare rights of maintenance and a *peculium* subject to the vicissitudes of fortune, elsewhere than in the Gaul of Cæsar's description might become almost the serfs of the *uchelwrs*, or, as he describes them, the *servi* of the *equites*" (p. 109).

These feudal forms suggest a bond between tribal society and feudal society, and also have their direct bearing, as is shown (p. 130), upon early English institutions. If Mr. Seebohm had done nothing else in these pages than bring the light of Welsh forms to bear upon our knowledge of feudalism and the manorial system, his book would have been a notable one. As it is, he has advanced some other facts which will set the student of early English institutions to earnest thinking.

For example, in the case of a criminal who was banished from Cymru, "it was required of every one of every sex and age within hearing of the horn to follow that exile, and to keep up the barking of dogs, to the time of his putting to sea, until he shall have passed three-score hours out of sight" (p. 59). This at once suggests the old English ordinance of the hundred. Evidently here in Wales we have the folk of a district responsible for oversight of a criminal. Few questions in English institutional history have so eluded settlement by sincere and profound investigators as that of the origin and early character of the hundred. Historians from Spelman down to Stubbs and Freeman have tried in vain and in many ways to explain the origin and early character of the hundred. Phillips, Turner, and Palgrave give up in despair. Lingard opposes the view of everybody else, and has none of his own. Spelman, reasoning from analogy in the frank-pledge, refers it to a similar responsible group. So does Leo. Verelius and Grimm hold that the hundred

was an area comprising a hundred *villæ* or hamlets. Schmidt holds that it was an area of a hundred hides of land. Ihre makes it a recruiting district of a hundred men for battle. Lappenberg's opinion is much the same. Eichhorn, with Kemble and Konrad Maurer, believes that it was in its origin a personal division, and became territorial at the end of the nomadic period, through the occupation by each century of a district to dwell in. Waitz so thinks, too, but pushes farther, and holds that each of the hundred men was given a hide of land. Finally, Stubbs says that the only reasonable conclusion is "that under geographical hundreds we have the variously sized *pagi* or districts in which the hundred warriors settled; the boundaries of these being determined by other causes, as the course of rivers, the ranges of hills, the distribution of estates to the chieftains, and the remnants of British independence" (Const. Hist. of England, I. 106). Is it not possible that, at last, in this mere allusion of Stubbs to "the remnants of British independence" we have a clue to the hundred? We have seen the similarity between the provisions of the criminal law in Welsh and English customs; we have seen the similarity between the Welsh "manor" and the old English manor; we have seen the marked military character of the Welsh tribal system, and over against this we put the strong military elements of the ancient German constitution — the hundred and the *comitatus*. What is the inference? that in the progress of the English conquest these similar institutions amalgamated in greater or less degree, precisely as on the Continent analogous Roman and German institutions combined in different proportions in Frankish Gaul, Visigothic Spain, and Lombard Italy.

Other likenesses in Welsh and English institutions fortify this inference. How else in Kent, most remote from Wales and the first land in Britain to be hallowed by the tread of men of the English kin, can the custom of gavelkind be accounted for? Gavelkind is not found in the lands conquered by Angles and Saxons. Plainly, the Jutes, who in point of number were the least of the Teutonic invaders, succumbed more than has been supposed to the existing Welsh regime (cf. also pp. 79, 86, 88, 95, 101, 106).

It will not do for the advocate of the absolute purity of English institutions to wink at facts such as these Mr. Seebohm has brought forward. As said in the beginning, he has nowhere in his work applied the facts he has dis-

covered, having left the extension of his inquiry to another time; but while Mr. Seebohm is writing his companion volume, it behooves the enthusiast for the purity of early English institutions to redeem his time if he intends to refute Mr. Seebohm's arguments, for the present work, in the opinion of the reviewer, constitutes the most formidable assault yet made upon the "Teutonic School."

It may be well, before making an end, to notice some features for the elucidation of which we are indebted to the present work: (1) The importance of land as an economic factor in the development of tribal society is emphasized. Blood relationship lay at the basis of the Welsh tribal society from the earliest times, but gradually proprietorship in land crept in. Yet the strength of the former tie is shown in that, like everything else, proprietorship was forced into a tribal mould. Whatever of land ownership grew up in the tribe was tribal ownership, but there was nothing like "the modern democratic view of a society in which equality of rights and shares settled every question" (p. 88). The kindred, to the ninth and fourth degree, were both related to the land, but *through the wle*, who was regarded as the land-owner of the district. In him were vested as landed proprietor the tribal rights of his *wle*, so far as regards land occupation (pp. 60, 87-9). (2) Mr. Seebohm shows that the notion of private property was a late growth (p. 95), and that the idea of conveyance was "foreign to the tribal system in its early stages," and due to the influence of the church (pp. 150, 193, 226-7). (3) The infiltration of secular influences into the Welsh church bears a striking resemblance to the history of the church among the Franks. The church set itself to convert the tribal lords in Wales, and they, as the lords in Frankish Gaul, immediately rushed into her offices; the ecclesiastical abuses enumerated by Welsh historians might be taken, with the change of names of persons and places, for a page of Gregory of Tours.

Nothing has yet been said of the style of the work. As the reader has probably discovered, "The Tribal System in Wales" is not easy reading. And yet it is relieved here and there by touches of light and color which raise that page at least from the dull dust of economics. Such a page is that describing the hearth of the Welshman's home, with the mark of the kindred upon it. We are told:

"The covering and uncovering of the fire had a picturesque significance. Whether the fire were of wood

or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember — the *seed of the fire* — which was carefully restored to the hearth and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the 'seed of fire,' to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus from year end to year end might never go out. Anyone who has seen the process performed on a Celtic hearth will understand the natural transition in the mind of the Welsh poet, Henry Vaughan, in his lines on 'Sleep,' from the high-flown metaphor:

'The pious soul by night
Is clouded like a star . . .'

to the more homely one —

'Though sleep, like ashes, hide
My lamp and life . . .'

and see at once the symbolic significance" (pp. 82-3).

We shall look eagerly for Mr. Seeborn's promised sequel, for the present work is probably the most important contribution to institutional history made by an English writer since the death of Sir Henry Sumner Maine.

JAMES WESTFALL THOMPSON.

RECENT SOCIOLOGICAL STUDIES.*

A work "practical" and "Christian" is that presented by Dr. Crafts in his "Practical Christian Sociology." It breathes the fire of genuine philanthropy and reform. In the five lectures and numerous notes, almost every question of human interest is touched. The references to books and documents are valuable. The questions, topics, tables, and indexes are very suggestive, but badly arranged. The statistics and other data are used as illustrations of accepted doctrine, not as instruments of research. The discussion will open heart and eye and awaken the social conscience, but it will give no adequate notion of the path by which

*PRACTICAL CHRISTIAN SOCIOLOGY. By Wilbur F. Crafts, Ph.D. New York: Funk & Wagnalls Co.

THE POOR IN GREAT CITIES. By Various Writers. New York: Charles Scribner's Sons.

RULING IDEAS OF THE PRESENT AGE. By Rev. Washington Gladden, D.D., LL.D. Boston: Houghton, Mifflin & Co.

RAILWAYS AND THEIR EMPLOYEES. By O. D. Ashley, President Wabash Railroad. Chicago: The Railway Age Co.

ANARCHY OR GOVERNMENT? By W. M. Salter. New York: T. Y. Crowell & Co.

LABOR IN ITS RELATIONS TO LAW. By T. J. Stimson. New York: Charles Scribner's Sons.

OUR INDUSTRIAL UTOPIA. By D. H. Wheeler. Chicago: A. C. McClurg & Co.

KING STORK AND KING LOG. By "Stepniak." New York: Imported by Charles Scribner's Sons.

THE THEORY OF SOCIAL FORCES. By S. N. Patten, Ph.D. Philadelphia: Am. Academy Political and Social Science.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, Twenty-second Annual Session, New Haven, 1896. Boston: G. H. Ellis.

men can attain an independent judgment. The social ethics of Church, Family, Education, Industry, and Citizenship, are treated with ability and moral earnestness, though not without a bias which makes it necessary to go over the grounds of reasoning for one's self.

The art of illustration is used with fine effect in the chapters of the book which set before us the "Life of the Poor in Great Cities." Such men as Mr. R. A. Woods, Mr. J. A. Riis, and Sir Walter Besant bring to mind the various aspects of crowded misery, the hopes and needs of the distressed. The material has already been issued in "Scribner's Magazine," but is now presented in convenient book form. American and European conditions are described.

Dr. Gladden writes with so much knowledge and spiritual force that he can afford to indulge repose in style. Every paragraph in his "Ruling Ideas of the Present Age" is instantly intelligible, and yet we are led to consider some of the most profound thoughts about life and duty. There is no pretense of scientific and technical discussion, or unfolding of economic or political doctrine, but "ruling ideas" are treated in the spirit of a seer, a prophet — Fatherhood, Brotherhood Sacred and Secular, Property, Religion and Politics, Public Opinion, Pharisaism, are some of the topics.

It is always interesting to watch the play of a vigorous intellect about a social problem, and it is helpful to the unfolding of an argument when a sagacious and disciplined business man contributes his reflections. Mr. O. D. Ashley, in "Railways and their Employees," discusses the subject of the relations of corporations to their employees in close touch with the facts. He reasons from experience and successful trials, not from pure invention. He advises corporations to provide sick benefits, life insurance, pensions, out of income, and offers as a motive the more efficient and faithful service which would thus be secured. The examples of successful undertakings are found in European and American life. He seems to have gathered his data while he was writing the book, a method which is natural enough to a busy tradesman, but has its disadvantages from the standpoint of thoroughness of treatment. He does not seem to be acquainted with some of the most important works on the subject nor with some of the most conspicuous examples of prosperous coöperation. His skepticism about coöperation initiated by workmen may thus be partly accounted for. In spite of these limitations the academic defenders of the coöperation principle will justly be encouraged by the judgment of a leader in large enterprises. The author feels quite sure that Western railroads will never have an income sufficient to provide for pensions and insurance until the laws permit them to combine to stop rate-cutting. He does not seem to be aware that there are other leaks to be stopped. The popular belief about stock-watering, thefts by directors, unfair contracts with freight companies, he does not consider. The chief value of the book lies in the

evidence it offers that the great managers of capital are coming to recognize their social responsibility in relation to the men who help them make their vast fortunes. The chapters on Socialism and Strikes show that these spectres of dread have much to do with the introduction of a fairer method.

In his "Anarchy or Government?" Mr. W. M. Salter affirms that anarchy (absence of government) is a possibility, but so remote that we may set it aside in our age as visionary. Government is necessary in order to protect national life and all its processes and goods. But when we go so far we must go forward. The protection of life and property means more than militia and police; it involves education, poor relief, and the use of the governmental machinery as the organ of public convenience. Government tends to develop a sense of solidarity, a deep social consciousness of unity and sympathy. "The social consciousness, in proportion as it is real, demands government under existing circumstances; but finally the social consciousness may be so perfect that government will be allowed to drop away like an out-grown shell." The attempt is made to judge the recent Pullman strike in the light of the ethical principles of the book.

The small volume on "Labor in its Relations to Law" is a very convenient summary of the common and statute law in force in this country in respect to the employment contract, strikes, boycotts, and the various questions connected with these phenomena. The author is to issue a larger "Handbook" on the same subject. The chapters here noticed were given at the Plymouth School of Ethics in 1895.

The main thesis of "Our Industrial Utopia" is that we are sick from superfluity and victims of imagination. It is not necessity which torments us, nor corporations which oppress us, but the craving for more superfluity which goads and vexes us. The defence of corporations, House of Lords, Senate, and trusts, is so rare in our days as to be positively interesting. A public sated with attacks on "bloated bondholders" and vile "money-bags" and "unscrupulous trusts," "vampires," and "Octopus," may here find rest and refreshment before renewing the attack. Benjamin Franklin, spite of recent criticism, is canonized and his image restored to its pedestal. It is true the author seems to be able to go through our cities with eyes, ears, and heart tight shut, but in many points, spite of his "mind-cure" panacea, he launches some keen shafts. In our age, when the socialistic tendency is dominant to monotony, such a book may be condiment, and appetizes, even if it does not provide nutriment.

The recent death of "Stepniak" will give added interest to his "King Stork and King Log, a Study of Modern Russia." To those who peer into the cloudland of Russian political and ecclesiastical despotism, these pages may afford some help. We can hardly expect absolute history from the radical and persecuted exile. But studying the mind of

Stepniak we are weighing some of the forces which work, even by methods of human wrath, toward a clearer day and a happier lot. Americans will find in the first volume a brief but sympathetic account of the sect of Stundists and the way in which the Russian Government has treated them. The style is free from violence and exaggeration, but the most calm recital of facts, if they be facts, fills one with distress and indignation.

Professor Patten has written some extremely suggestive chapters, in his "Theory of Social Forces," on the social forces which make for progress. In the earlier part of the essay there seems to be some doubtful and not entirely luminous reasoning about the origins of "mental mechanism" and biological impulses to progress; but the chapters on "A Social Commonwealth" and "Normal Progress" move on modern and more stable ground, where there is less reason and room for wise guesses. Physical forces are given due place; æsthetic factors are highly honored; economic elements are clearly treated; and, what has been rare in such purely academic and scientific discussions, the essential religious and Christian ideals are frankly recognized among the agencies of progress. This portion of the essay must be regarded as a most important contribution to the discussion, as it helps to restore the balance of thought, to present the spiritual beliefs in something like a true perspective, and to help men of our age over the superficial criticism of Comte which was carried forward on the powerful current of his magnificent scheme of social philosophy. There is here a chance to run out beyond strict science to the visions of the author's individual Weltanschauung a sort of Thomas Aquinas hierarchy (p. 129). The national feeling is treated with scant justice (p. 102). Why should it cease any more than friendship or domestic attachments? Why should patriotism contradict philanthropy? The denial of the possibility of a social philosophy because we cannot compare the human race with the races which inhabit other planets seems fanciful, although we cannot doubt that a better philosophy will arise when we have wings or other means of communication with our nearest neighbors. The suggestion (p. 150) that moral feelings are impediments to progress arises from a too narrow and negative definition of morality. If morality is conceived as a positive force under the Golden Rule it would have no such tendency as the author imagines.

No student of social pathology and of charitable work can afford to miss the annual Reports of the National Conference of Charities and Corrections. They are simply indispensable. The "Charities Review" has now practically become the monthly organ of the Conference and will serve as a constant reminder of its work. The last Report shows two new elements, the work of the scientific theorists of the colleges and universities, and the work of the residents in Social Settlements. The latter feature is to be even more prominent in the future.

C. R. HENDERSON.

RELIGIOUS LITERATURE, THEORETICAL
AND PRACTICAL.*

Those who find any discouragement in the fact that the religious literature of our time is filled with bold and sharp criticism, should be encouraged by the further fact that it is also practical in many new ways; in many new ways strives to understand and remove the evils that have so long vexed society. We have nothing to apprehend from criticism, although it may seem to be destructive in form, so long as it is associated with an active corrective mood of mind. The religious literature which flows in upon us in full stream aims, much of it, at a regeneration of life which must, in the end, put us in firmer possession of spiritual truth. It is certainly well to know of the doctrine, by doing the will of God.

"The Messages of the Seven Churches of Asia" demands respect both by the excellency of its purpose and by the diligence with which it is pursued. It is intended for good old-fashion people,—of whom we are glad to believe there are many,—and will bring to them comfort and that form of edification of which they are capable. It is written under the ruling idea that every portion of Scripture has a specific and divine purpose by which it is united with every other portion, and that all taken together make a complete and immaculate record. It is not fitted, therefore, to play any part in current discussion, or to bring it any light. Fortunately the volume, though a large one, confines itself to the mere margin of the Apocalypse, and so saves the reader from a hopeless wandering among the prophetic imagery of which its body is made up. No one with the temper here indicated has ever pushed into the heart of the book and reached anything which could be called dry land. The volume shows somewhat, in spite of its unswerving belief, the modern method by giving the subject an historical and geographical background. Compelled by the facts of the past to accept a figurative coming of Christ, it still clings, in reference to the future, with

*THE MESSAGES OF THE SEVEN CHURCHES OF ASIA. By Rev. Thomas Murphy, D.D., LL.D. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

THE JOHANNINE PROBLEM. By Rev. George W. Gilmore, A.M. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

THE TWO ST. JOHNS OF THE NEW TESTAMENT. By James Stutker, D.D. American Tract Society.

NATURE AND DEITY. By Frederick Meakin. Chicago: Charles H. Kerr & Co.

THE CHRIST OF TO-DAY. By George A. Gordon. Boston: Houghton, Mifflin & Co.

A STUDY OF DEATH. By Henry Mills Alden. New York: Harper & Brothers.

CHRISTIAN TEACHING AND LIFE. By Alvah Hovey, D.D., LL.D. Philadelphia: American Baptist Publication Society.

THE SPIRITUAL LIFE. By George C. Needham. Philadelphia: American Baptist Publication Society.

HEREDITY AND CHRISTIAN PROBLEMS. By Amory H. Bradford. New York: Macmillan & Co.

PASCAL AND OTHER SERMONS. By the late R. W. Church, M.A., D.C.L. New York: Macmillan & Co.

undying faith to a judgment and a judgment-seat.

"The Johannine Problem" is a clear and concise rendering of the argument for the authenticity of the fourth gospel. "It is our purpose to summarize the evidence for the genuineness of the fourth gospel so far as ascertained at the present time." This task, certainly not an unimportant one, the author has satisfactorily performed. It would hardly be possible to find as much on this topic in as compact a form elsewhere. The work is thorough and candid. It is difficult to resist the force of the internal evidence, especially as presented by Bishop Lightfoot.

"The Two St. Johns" is a life of John the Disciple and John the Baptist, extended by reflection and enforcement after the manner of a sermon. It is a book of practical piety, of good taste and good judgment, and is fitted to render the service of a religious tract.

"Nature and Deity" is a noteworthy book. The theme is treated in a comprehensive and penetrative way. The author shows a strong grasp of thought. The object of the volume is "the rationalization of religion." This is to be done by finding in experience widely interpreted the impulse and law of our religious life. This impulse is the quest of the ideal. Our religious life is given in our natural life. How given? is the inquiry of our author. The sufficiency of natural law in the sphere of religion is the postulate of the book. It is well fitted, on the one hand, to steady the steps of those who are losing the footing of faith; and to make, on the other hand, more cautious the steps of those who are pursuing the unseen in a conventional and assured way. It is easy for us to accept the general conclusion of the book, though we cannot feel that the inner force of truth receives quite equal emphasis with its outer form. The narrowing tendency of a primarily empirical inquiry seems to us to be distinctly present. "Nature coheres by an imminent or inherent vital law." We are entitled to more than this. As certainly as a vital process transcends a mechanical one, so certainly does an intellectual and spiritual process surpass a vital one. Nature coheres by a complex process, both vital and spiritual. Neither do we think that religion is adequately represented as an effort to harmonize our lives with universal power. The religious life is harmonized with universal power, but by virtue of a transcendent impulse. The difficulty here, however, may arise from the inability to say all things at once. It is a volume worthy the consideration of those who study the inner reason of the ways of life.

It is not possible to adequately characterize "The Christ of To-Day" in a brief space; but we have no alternative. The temper of the book is of the best. There is much everywhere to which one would heartily assent. The enthusiasm with which the subject is presented is boundless. Yet one is not quite satisfied. There is too much rhetoric in the book for its best effect. Not that the rhetoric is bad; on the other hand, it is good, but it leads

to an exaggeration and reiteration which are inconsistent with the clearest, most persuasive thought. The aim of the author is to enforce the divinity of Christ, especially on the practical side as the redemptive force of the world. This aim is the exact opposite of that of the volume we have just considered. The purpose of the one author is to find God in nature; of the other, to find him in the revelation of Christ. In lucidity and closeness of thought, the first author has decidedly the advantage. Dr. Gordon is not as explicit as his theme requires him to be on either of the two essential parts of his subject: what is meant by the divinity of Christ, and how is the salvation of man involved in it. The difficulty with most persons who doubt this divinity is, that it seems to them an obscure, unverifiable dogma, and one, if accepted, of no obvious practical value. It is through the words of Christ, their truth and their love, that we find access to God; not by virtue of any mystery of his being. Concerning this we are at liberty to maintain any theory which seems best to cover the facts; knowing that any and every conception will be inadequate. This volume will be satisfactory to those who share the beliefs of its author; but will not persuasively lead those who stand remote from them.

"A Study of Death" is an unusual, a singular book. It is a prose poem, after the method of Browning, and must be wrestled with by most readers with something of the penetration and patience that that author imposes. The title is suggestive, not descriptive. The theme is not death simply, but all the darkness which braids the light of the world. It is a discursive treatise on moral chiaroscuro. The author has a highly cultivated mind of remarkable insight and unbounded faith. Faith is with him not so much the product of a reasoning process as of wide vision. The shadows of the world are visible and inseparable parts of its beauty. They carry no disturbance to the mind, and cast no burden on the spirit. "Faith boldly occupies the field of pessimism, finding theism its largest hope." The volume is full of insight, and contains passages of great force and beauty. Most will need to read it in a detached manner, taking a little now and then, as they can make use of it. One feels as though the author had gone forth in a clear night among the mountains, had seen strange, vanishing, beautiful things, mingled them with his own sensitive, vivacious thoughts, and rehearsed them in a sporadic way as the impulse prompted. The progress and adherence of the volume are quite as much in the feelings elicited as in its logical continuity. One must tread lightly if he is to keep step with the writer.

The next two volumes, "Christian Teaching and Life" and "The Spiritual Life," are of a practical type, and are sent out by the American Baptist Publication Society. The first is designed to be an aid in Biblical study. The general topics are: The teachings of Christ and of the Apostles, The use of Creeds, Relation of Christian teaching to Life, Improvement in Christian Teaching. The subordinate

topics under each of these divisions are stated and supported by liberal Scriptural references. The work has been perspicaciously and diligently done, and the volume will be aidful to those who wish either to study or teach the Bible in the approved method. The treatment of immediate social questions is neither full nor forceful. The second volume contains addresses given on various occasions by Mr. Needham. It comprises also a brief sketch of the life of the author. Mr. Needham has been an active evangelist for many years, working by himself and in connection with Mr. Moody and others of like temper. He has been active in forming and guiding conferences. The critic's function is suspended in the presence of discourses of this kind. They are to be chiefly judged by their practical effects. A movement cure is not to be estimated by a description of its processes, but by its actual results.

"Heredity and Christian Problems" is a pleasant and practical presentation of a wide, suggestive theme. Dr. Bradford belongs to the still small though growing number of ministers who are striving to render the truth under the terms of our present knowledge, and to redirect it more skilfully to the solution of social problems. This class has not only the past behind it, but the present around it, and the future before it. The first chapters are occupied with a *résumé* of the law of heredity as expounded by various leading authorities; and cover the ground somewhat extendedly. The later chapters apply the doctrine to theoretical and practical problems; such as the freedom of the will and the person of Christ, education and the home, pauperism, crime, and race-renovation. The book is well fitted to instruct and to guide the general reader desirous to make wisely his contribution to the common welfare. It is quite often conceded that genius does not pass by inheritance. The author seems to accept that conclusion. More, however, seems to be involved in the concession than they are aware of who make it. We shall hardly say that genius has fixed boundaries, and is distinct in kind from talent and intelligence. If it is not, and is not transmissible, it becomes improbable that pure intellectual endowments are transferred. There are so many implications of mental power in physical organization, that simply physical inheritance goes far to impart moral and intellectual quality.

"Pascal and Other Sermons" constitutes a final volume of gleanings from the discourses of Dean Church. It is made up chiefly of occasional sermons preached elsewhere than in St. Paul's. Dean Church was one of the most distinguished of English preachers of the present generation, and his sermons have been extendedly published. They are among the best of their kind. What Dean Church says of "The Pensées of Pascal," in its ministration to men is true of his own discourses. They deepen "the grounds of evolution by elevating the level of religious thought, and enlarging its horizon. Devotion, to be kept pure, needs ideas as well as feelings." His sermons owe their helpful power to a

profoundly reflective and spiritually earnest frame of mind. He renders the spiritual world for himself and for others under the leading beliefs wrought out by the Church, and these beliefs show in him, as they showed in Pascal and in many another, a wonderful power to search the thoughts, strengthen them and give them a divinely productive and stimulating force. The ruling ideas of the discourses indicate a somewhat severe orthodoxy. It was by virtue of depth of conviction rather than by concession to the growth of opinion that Dean Church exerted his influence.

JOHN BASCOM.

BRIEFS ON NEW BOOKS.

*A new edition
of John Donne.*

Whoever can write anything which shall give a true and sufficient idea of John Donne, such an idea as will make the general reader of poetry understand why he is regarded as a poet of surpassing genius, may deem himself no longer an apprentice in the art of criticism. Donne is the most baffling of the minor poets; Whipple and Lowell, Gosse and Dowden, and a number of lesser men, have tried their hands, and yet no lover of Donne feels that anything adequate has been said, and those who know the poet still remain an elect number. One bar to a more general reading of Donne is now removed by the publication of his poems in two volumes (Scribners), excellently edited by Mr. E. K. Chambers. A careful text and sufficient apparatus in the way of variants and notes are supplied by the editor, and the work appears in the attractive form of the "Muses Library," now becoming more and more familiar to us. There is, too, a very remarkable portrait, which is a better comment on the characteristic poems than much that has been written on the subject. But in coming to the introduction by Mr. George Saintsbury, the reader of other essays on Donne will feel a disappointment, less keen now for the many that have gone before. Mr. Saintsbury is known to be a devoted admirer of the poet, and it would go hard if such a one could say nothing rightly. Accordingly here, as in what Mr. Saintsbury had written of Donne in the "Elizabethan Literature," we have several good things well put; but taken all in all no sufficient word is said of the real man, the intense, the fascinating, the inscrutable poet. True to his own nature, as to the inevitable secrecy of youth, Donne drew around him a cloudy something which keeps him forever to himself. And whoever may have penetrated within has been unable, on coming forth, to render a good account of what he has experienced. The reader must still depend upon himself, and here he will be helped by Mr. Chambers's notes, for Donne is a poet who needs a good deal of annotation, and Mr. Chambers is often happy in suggestion and comment, and frequently offers something of value as to be historic fact.

*An acceptable
summary of
American literature.*

"A History of American Literature" (Silver, Burdett & Co.), by Professor F. L. Pattee, is a new text-book for schools and colleges. It is, on the whole, an acceptable summary of our literary history, well-arranged and comprehensive. The author has grasped the truth that "no one ever learned literature from a text-book," and has not resorted to the pernicious practice of making his manual a compendium of "elegant extracts." Instead, he gives the student brief directions, classified as "required reading" and "suggested reading," and in every way encourages him to use the text-book as merely a point of departure for the real study of the subject. Among the noteworthy features of the book are a considerable admixture of American history—and a larger degree of attention to the political writers and orators than their literary importance would warrant, the frequent references to works of standard criticism, and the numerous bits of brief comment from other writers that we find inserted in appropriate places. We have noticed but few errors. The author can hardly be blamed for saying that no life of Governor Hutchinson has been written, although Mr. Hosmer's biography, just published, has been for some time announced. We are told that the Stedman-Woodberry edition of Poe is in twelve volumes instead of ten, and are given the surprising information that "the most complete and authentic biography of Lowell that has yet appeared" is Mr. Woodberry's in the "American Men of Letters" series. We must also protest against the one-sided view of Whitman that is given us. To say that he is "confessedly the poet of the body," without large qualification, is distinctly false. A serious omission is that of all mention of Colonel Richard Malcolm Johnston from the section devoted to Southern novelists.

*Notes of the
Northern
Renaissance.*

The last half century has found its prodigies of the higher life, in scholarship, art, and letters, in Russia and the Scandinavian countries. It is perhaps the Renaissance, now at last reaching most of Northern Europe; but whether a Renaissance or not, it has affected the public mind profoundly. Everybody has heard something of it; the names of Tourgenieff and Tolstoi, of Ibsen and Björnson, are more familiar to many than those of contemporary writers of France and Germany. So it is that "Six Modern Women" (Roberts), by Laura Marholm Hausson, is in a way attractive through its Northern coloring. The author is of Swedish family, and of the six women, two are Russian, Sonia Kovalesky and Marie Bashkirtseff, two Scandinavian, Amelie Skram and A. C. Edgren-Leffler, while of the two others, George Egerton, in "Keynotes" at least, smacks of the North very strongly. The one real Southerner is Eleanor Duse, who is presented to us as more remote from the common conception of the Italian than any of the others. The book, then, arouses one's dormant sympathy with the present

insurgence of the forces of intelligence and heart in Northern Europe. It is a restless book, extravagant and foolish at times, but still with vigor and life. As such, many will like to read it, although whoever thinks of getting much else will probably be disappointed. The author hardly seems a dispassionate observer or a keen analyst, and her thinking and writing border too much upon the spectacular and the emotional to carry conviction. The critical value of the book is small. But beside its indication of the movement of ideas, its frankly expressed views on men and women are not without interest to those who have not a deeply-rooted aversion to things they cannot applaud.

An interesting sketch of Mr. Chamberlain.

Mr. S. H. Jeyes has written, for the useful "Public Men of To-Day" series, a very interesting sketch of "The Right Hon. Joseph Chamberlain" (F. Warne & Co.). Mr. Jeyes writes confessedly from the Conservative standpoint; but this does not prevent him from being generally fair to the pushing and forceful Birmingham Liberal. We are glad to note that the book is quite free from personal chatter, the author wisely devoting his rather limited space to matters likely to interest intelligent people. Mr. Chamberlain's public career has been eventful and picturesque; and Mr. Jeyes's outline of it — from the early days of Mr. Chamberlain's municipal activities down to his skilful handling, as Colonial Secretary, of the recent complications arising out of the insensate foray of Dr. Jameson — forms no bad sketch of English political history during the period embraced. Ample materials are afforded for enabling the reader to judge of Mr. Chamberlain's political aims and convictions, and of his powers as a debater. Very effective was his retort courteous to the Irish taunt (*apropos* of his Birmingham reforms) that his was a "Mayoral mind": "I will confess to you that I am so parochially minded that I look with greater satisfaction to our annexation of the gas and of the water, to our scientific frontier in the improvement area, than I do to the results of that Imperial policy which has given us Cyprus and the Transvaal; and I am prouder of having been engaged in warring against ignorance, and disease, and crime, in Birmingham, than if I had been the author of the Zulu war, or had instigated the invasion of Afghanistan." The volume is neatly made, and it contains a good portrait of Mr. Chamberlain.

Experiments in Prose.

Those who read "Vistas," and expected great things from Mr. William Sharp, are disappointed in "Ecce Puella" (Way & Williams). It is by no means an advance, which is not strange, for the greater part of the book seems to have been written, not after "Vistas," but before. The piece which gives its name to the book is rather a rambling thing on the beauty of women that seems originally to have been written to go with pictures. It is no very extraordinary collection of quotations and gossip about

ideal beauty and historic beauties. The short prose fantasies at the end are elaborate developments of very slight themes. There remains the "Fragments from the Lost Journals of Piero di Cosimo," which strikes a much surer note than anything else in the book. Not throughout, but certainly here and there, are things which touch the right spot. Still the book can hardly be called a success, nor will it increase Mr. Sharp's reputation. We see but one direction in which it has a real interest. This is in its style. In the later imaginings Mr. Sharp is striving, with many others nowadays, to do with prose what has rarely been done with it before. He would make it the medium of expression for color, emotion, fancy, that has generally taken form in poetry. It does not seem to us that he is completely a master of his instruments; there is hardly a page where a careful reading aloud would not bring out some absolute discord in rhythm, diction, or sentiment. But the effort has its charm; there are not many men who have been able to use our language in this way, and to the lover of style, at least, there is always interest in the attempt.

A volume of sound art criticism.

Mr. Bernhard Berenson's "The Florentine Painters of the Renaissance" (Putnam), the second of the four projected volumes on the Italian painters of the period, is now ready. The little book shows the same good qualities of critical acumen, sound scholarship, and descriptive accuracy, which mark its popular predecessor on the Venetian school. The series aims to be a thorough critical presentation of the essential characteristics of the great Schools of Italy, and a detailed guide to Italian paintings everywhere as well — each volume containing a list of principal works and an index of places, which renders it a very desirable hand-book for the European tourist. Mr. Berenson is an accredited member of the scientific school of art criticism, and his data and attributions may be relied upon as correct throughout. The volumes are very compact, the author's aim being to interpret as concisely and clearly as possible each School in a way that may enable the reader to grasp its historical development and to enjoy it aesthetically and intelligently. The frontispiece in the present number shows a portrait presumably after Verrochio, which is evidently selected rather as a characteristic example of the aim and manner of the Florentine School, than by reason of the charm of the original.

Studies in classical philology.

After much delay, the University of Chicago has published the first volume of its long-promised "Studies in Classical Philology." The "Studies" are edited by the heads of the Departments of Greek, Latin, Archaeology, and Comparative Philology; that is, by Professors Shorey, Hale, Tarbell, and Buck. All of these scholars contribute to the present volume, as well as Professor Capps, of the Department of Greek. The contents are as follows: "The Antici-

patory Subjunctive in Greek and Latin," by Mr. William Gardner Hale; "Vitruvius and the Greek Stage," by Mr. Edward Capps; "The Direction of Writing on Attic Vases," by Mr. Frank B. Tarbell; "The Oscan-Umbrian Verb-System," by Mr. Carl D. Buck; and "The Idea of Good in Plato's Republic," by Mr. Paul Shorey. With the exception of the last-named paper, these studies are of strictly technical interest, and appeal only to specialists in their several subjects. Mr. Shorey's paper has both technical and general interest, since it is possible to know something of the ethical system of Plato without being a classical specialist. Mr. Shorey's rank at the head of American Platonists gives exceptional value to this discussion, and his compact and weighty, but attractive and well-ordered, style makes of his paper a contribution to ethical philosophy of the highest importance. His essential aim is to make clear "the true form and pressure of the body of Plato's thought, which sentimental Platonists are forever losing in rapt contemplation of its gorgeous vestment."

An historical essay on parody.

Mr. A. S. Martin's book "On Parody" (Holt) takes us into one of the pleasant byways of literature, giving us a historical essay upon the subject, and an abundant sheaf of illustrative examples. Parody, like all other literary forms, began with the Greeks, and the author of the "Batrachomyomachia" was, in a sense at least, the first great parodist. Aristophanes, of course, revelled in parody, and numerous others of the ancients tried their hands at it. It is extremely interesting to trace the influence of this literary form down through the Middle Ages to modern times, and Mr. Martin has pursued the task with industry and a keen scent. His examples are taken from a wide range of English poetry, but we are surprised to find that they do not include what are unquestionably the best parodies in the language—those published by Mr. Swinburne in his "Heptalogia." This is all the more surprising from the fact that Mr. Martin quotes from the "Heptalogia" in his prefatory essay, so that he cannot be charged with ignorance of its existence. Calverley, too, although quoted from, is not illustrated by his best work, "The Cock and the Bull." These are serious omissions, and ought not to have been found in a work so painstaking and generally acceptable as Mr. Martin's undoubtedly is.

Mr. Field's last volume.

Those who relish the humor of the late Mr. Eugene Field may find a rather favorable specimen of it in "The House" (Scribner), a pretty book detailing "an episode in the lives of Reuben Baker, astronomer, and of his wife Alice." The scene is laid in Chicago; and we rather suspect certain residents of the city will find little difficulty in recognizing themselves among the *dramatis personæ*. Mr. Field had an amiable way of springing these little surprises on people. In the opening chapter Mr. Baker and his

wife "buy a place"; and in the succeeding ones they proceed to furnish and put it in order, the humor of the story hinging mainly on the transparent simplicity (peculiar to astronomers) in practical matters of Mr. Baker. The book is amusing enough, and Mr. Field's fun is as usual decidedly "obvious," without being exactly coarse.

BRIEFER MENTION.

Mr. W. R. Jenkins, of New York, has added "Quatre-Vingt-Treize" to his series of reprints of the novels of Victor Hugo. The work is published in a single volume of 595 pages, and presents the text complete, together with an introduction and English notes prepared by Dr. Benjamin Duryea Woodward, of Columbia University. Notes are particularly needed by English readers of this great book, and Dr. Woodward has supplied the desirable information in a compact and acceptable shape.

The volume of "Trinity Verse," just edited by Mr. De Forest Hicks and Mr. Henry Rutgers Remsen, and published at Hartford, Connecticut, is, like a former volume of similar title (part of whose contents are reproduced), made up of verses written for "The Trinity Tablet" and other undergraduate publications. There are not many familiar names among the writers represented, those of Mr. Richard Burton and Mr. C. F. Johnson being perhaps the only ones that have attracted public attention. Nevertheless, the book contains some excellent verse, in moods alternately grave and gay, and speaks well for the literary influences at work in the institution whence it comes.

Two stories by Zschokke, "Der Abenteuer der Neujahrsnacht" and "Der Zerbrochene Krug," edited by Dr. A. B. Faust; Herr Wichert's "An der Majorsecke," edited by Mr. Charles Harris, and Herr Heyse's "L'Arrabiata," edited by Miss Mary A. Frost, are German texts recently published by Messrs. Henry Holt & Co. At the same time we have from the American Book Co. Frau Hillern's "Höherals die Kirche," edited by Mr. F. A. Dauer; Herr Volkman-Leander's "Trümereien an Französischen Kaminen," edited by Miss Amalie Hanstein; and Herr Heinrich Seidel's "Herr Omnia," edited by Mr. J. Matthewman.

Mr. Ernest Rhys has done students of Elizabethan literature a real service in editing a collection of "The Lyric Poems of Thomas Campion." Such a book would not have been possible had it not been for the labors of Mr. A. H. Bullen, to whom we practically owe the restoration to English poetry of one of the sweetest and truest singers that our language has ever possessed, and to whom Mr. Rhys makes ample acknowledgment. The present edition, published by Messrs. Macmillan & Co., is the first, however, that has made Campion accessible to any other than a narrow audience, and is exceedingly welcome.

Mr. A. C. Benson's "Essays," just published by Messrs. Macmillan & Co., are thirteen in number, and are, for the most part, critical studies of minor English authors. The writer says: "I have always chosen, for biographical and critical study, figures whose personality or writings have seemed to me to possess some subtle, evasive charm, or delicate originality of purpose or view." Among his subjects we find John Hales, Henry More, Andrew Marvell, Vincent Bourne, Gray, Blake,

Keble, and Mr. Edmund Gosse. We wonder how Mr. Gosse will relish being described as one of a group of "persons about whom hung an undefined promise of greater strength than ever issued in performance."

"The Age of Dryden," by Dr. Richard Garnett, succeeds Mr. Dennis's "Age of Pope" in the series of "Handbooks of English Literature" (Macmillan), of which Professor Hales is the editor. It is an admirable book, covering the last forty years of the seventeenth century, but leaving out such writers as Milton and Clarendon, who belong in spirit to an earlier period. Dr. Garnett has classified the writers of the period discussed, thus making it an easy matter to refer to the philosophy, or the divinity, or the science of the Restoration years. The style of the book is delightful, and the scholarship unimpeachable.

LITERARY NOTES.

The Robert Clarke Co. announce that they have just issued the fourth edition of Mr. Lloyd's "Etidorpha."

We have received from Messrs. Macmillan & Co. the second volume of their reprint of Carleton's "Traits and Stories of the Irish Peasantry."

A new edition of "The Glaciers of the Alps," by John Tyndall, has just been published by Messrs. Longmans, Green, & Co. The text is practically unchanged.

Dr. Ernest Hart's "Hypnotism, Mesmerism, and the New Witchcraft," appears in a revised and enlarged edition from the press of Messrs. D. Appleton & Co.

"Titus Andronicus" and "Romeo and Juliet," each with an etched frontispiece, have been added to the "Temple" Shakespeare, with the Dent-Macmillan imprint.

Messrs. Copeland & Day announce for early publication a new translation into English, by Mr. M. S. Henry, of the mediæval *Cantefable* or song-tale of "Aucassin et Nicolette," with versified passages rhymed by Mr. E. W. Thomson.

Judge Robert H. Russell, the senior member of the firm of R. H. Russell & Son (De Witt Publishing House), died on the 3d of April at his home in Stratford, Conn. Mr. Russell was Probate Judge in Stratford for many years.

Sir Philip Perring has "done into English verse" the "Fables" of Florian, and the work is published by Messrs. Longmans, Green, & Co. The form is, for the most part, rhymed iambic tetrameter, and the translation is neat and effective.

"The Positive Philosophy of Auguste Comte," in Harriet Martineau's condensed translation, appears in a new edition (Macmillan), with a specially written introductory essay by Mr. Frederic Harrison. It makes three volumes of the familiar Bohn library.

"Tartarin of Tarascon" is the first volume of a uniform edition of Daudet in English, bearing the Dent imprint, and published in this country by Messrs. Macmillan & Co. The French illustrations are reproduced, and the French mechanical style closely followed.

The "Kilmarnock" edition of the poems of Burns, edited by Mr. J. A. Manson, and published by the J. B. Lippincott Co., is a beautifully-printed work in two volumes, sold at a moderate price. The editor contributes a discriminating biographical preface of some length.

The Twentieth Century Club of Chicago will close an exceptionally interesting season (the seventh of its existence), on the eighth of May, with a Brahms evening. Mr. W. F. Apthorp comes from Boston to make the address, which will be illustrated by a programme of songs and chamber music.

A recent endowment has made it possible for Columbia University to take the important step of establishing a School of Music, and it is stated on good authority that Mr. E. A. MacDowell is to be called to take charge of the work. The appointment would be an admirable one for the University, as well as a deserved tribute to one of our most brilliant and original composers.

"The Evolution of Woman" is a series of humorous drawings by Mr. H. W. McViekar, printed in black and one color, and handsomely published by Messrs. Harper & Brothers. Mr. E. Ireneus Stevenson contributes "A Man's Preface," in verse; the verses that accompany the drawings are not acknowledged, probably because they are so bad. The book will serve to while away a dull half-hour.

The J. B. Lippincott Co. make the interesting and important announcement of a new popular edition of that invaluable work, "Chambers's Encyclopædia," from entirely new plates and thoroughly revised to date, many of the articles being entirely rewritten. Former trade editions of the work will be withdrawn from the market. The same firm will issue cheaper editions, revised and enlarged, of "Lippincott's Gazetteer" and "Lippincott's Pronouncing Dictionary of Biography and Mythology."

The "Letters of David Ricardo to John Ramsay McCulloch, 1816-1823," edited by Dr. J. H. Hollander, form a double number of the "Publications of the American Economic Association." We should also note, as having been for some time upon our table, the sketch of "British Rule in Central America," by Mr. Ira D. Travis, published by the Michigan Political Science Association; and Miss Lucy E. Textor's study of the "Official Relations between the United States and the Sioux Indians," a publication in the "History and Economics" series of the Leland Stanford Junior University.

Recent attacks in Congress upon the principle of international copyright have caused a renewal of activity in the American Copyright League. The Executive Council of that organization, at a meeting held April 2, adopted the following resolutions:

"Resolved, That the Executive Council of the American Copyright League declares its opposition to further limitation of the principle of international copyright by any extension of the manufacturing clause.

"Resolved, That the Council approves the bill offered by Mr. Cummings in the present Congress in behalf of American dramatists providing more adequate means for the enforcement of dramatic copyright.

"Resolved, That the Council approves the creation of a separate copyright office as provided in the separate bill now pending before Congress.

"Resolved, That in view of the present revival in copyright legislation and of the recent attacks on the principle of international copyright, and in view of the desirability of providing at an early session of Congress for a copyright commission to consider the general subject of copyright law, the treasurer is directed to resume the collection of dues, suspended after the passage of the Act of 1891, and the Secretary is authorized to take steps to increase the membership of the League."

A general meeting of the League will be called in November, until which time it is hoped such objectionable measures as the Treloar Bill may be staved off.

TOPICS IN LEADING PERIODICALS.

May, 1896 (First List).

- Alaska Boundary Question, The. E. R. Seidmore. *Century*.
 Anderson, Mary, Memories of. *Dial*.
 Blowitz, M. de. W. T. Stead. *Review of Reviews*.
 Book Titles, Changes in. Mary R. Silsby. *Dial*.
 College Admission Requirements. *Educational Review*.
 Conventions and Gatherings of 1896. *Review of Reviews*.
 Czar, Crowning of a. Mary G. Thornton. *Century*.
 Dashur Explorations, The. Jacques de Morgan. *Harper*.
 Duels in America, The Last. W. C. Elam. *Lippincott*.
 Economics, Teaching of. J. Laurence Laughlin. *Atlantic*.
 England and America in 1863. *Harper*.
 English Crisis, The. An Eastern Diplomatist. *Harper*.
 Far Eastern Question, The. H. E. Bourne. *Dial*.
 Game, Our, Preservation of. Gaston Fay. *Atlantic*.
 Hughes, Thomas. Charles D. Lanier. *Review of Reviews*.
 Humor, The Penalty of. Brander Matthews. *Harper*.
 Jewelry as an Art. Alice Mullins. *Magazine of Art*.
 Kyoto, A Trip to. Lafcadio Hearn. *Atlantic*.
 Language—The Tie That Binds. *Dial*.
 Layard, Sir Henry, Pictures of. *Magazine of Art*.
 Mark Twain. Joseph H. Twitchell. *Harper*.
 Millet, Jean François. Will H. Low. *McClure*.
 Nervous Diseases in America. P. C. Knapp. *Century*.
 Olney and the Presidency. *Atlantic*.
 Pope, Election of a. William R. Thayer. *Century*.
 Religious Literature, Recent. John Bascom. *Dial*.
 Roentgen Rays in Surgery. W. W. Keen. *McClure*.
 Roentgen Rays, The, A Symposium on. *Century*.
 Rossetti's Letters. George Birkbeck Hill. *Atlantic*.
 Russia, Bed and Board in. Isabel Hapgood. *Lippincott*.
 Scandinavian Contingent, The. K. C. Babcock. *Atlantic*.
 Sea, Highways of the. C. H. New. *Lippincott*.
 Sociological Studies, Recent. C. R. Henderson. *Dial*.
 South Africa, Impressions of. James Bryce. *Century*.
 Stanley, Dean, Letters of. W. H. Carruth. *Dial*.
 Stevenson, R. L., Home Life of. Isabel Strong. *Scribner*.
 Tribal System in Wales. J. W. Thompson. *Dial*.
 Trotting Horse, Evolution of the. H. Busbey. *Scribner*.
 Vacation Camps for Boys. Albert Shaw. *Rev. of Reviews*.
 Virginia's Economic History. J. J. Halsey. *Dial*.
 Westminster Abbey. W. J. Loftie. *Magazine of Art*.
 Women Bachelors in London. Mary Humphreys. *Scribner*.

LIST OF NEW BOOKS.

[The following list, containing 74 titles, includes books received by THE DIAL since its last issue.]

GENERAL LITERATURE.

- Books and their Makers during the Middle Ages: A Study of the Conditions of the Production and Distribution of Literature from the Fall of the Roman Empire to the close of the 17th Century. By Geo. Haven Putnam, A.M. Vol. I., 476-1600; 8vo, gilt top, uncut, pp. 450. G. P. Putnam's Sons. \$2.50.
 Shakespeare and his Predecessors. By Frederick S. Boas, M.A. 12mo, pp. 555. "The University Series." Charles Scribner's Sons. \$1.50 net.
 A History of American Literature, with a View to the Fundamental Principles Underlying its Development. By Fred Lewis Pattee. 12mo, pp. 475. Silver, Burdett, & Co. \$1.50.
 Old French Romances. Done into English by William Morris; with Introduction by Joseph Jacobs. 12mo, gilt top, uncut, pp. 169. Charles Scribner's Sons. \$1.50.
 Traits and Stories of the Irish Peasantry. By William Carleton; edited by D. J. O'Donoghue. Vol. II.; illus., 12mo, gilt top, uncut, pp. 304. Macmillan & Co. \$1.50.

NEW EDITIONS OF STANDARD LITERATURE.

- The Bible in Spain. By George Borrow; with notes and glossary by Ulick Ralph Burke, M.A. In 2 vols., illus., 12mo, gilt tops, uncut. G. P. Putnam's Sons. Boxed, \$4.

The Works of Friedrich Nietzsche. Edited by Alexander Tille. Vol. XI., The Case of Wagner, etc.; trans. by Thomas Common. 12mo, uncut, pp. 351. Macmillan & Co. \$2.

The Fables of Florian. Done into English verse by Sir Philip Perring, Bart. 12mo, gilt top, uncut, pp. 184. Longmans, Green, & Co. \$1.25.

A Laodicean: A Story of To-day. By Thomas Hardy. New library edition; with frontispiece, 12mo, pp. 499. Harper & Bros. \$1.50.

Sir Thomas Browne's Hydriontophia and the Garden of Cyrus. Edited by W. A. Greenhill, M.D. 18mo, uncut, pp. 208. "Golden Treasury Series." Macmillan & Co. \$1.

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History of Prussia under Frederic the Great, 1756-1757. By Herbert Tuttle; with biographical sketch of the author, by Herbert B. Adams. With portrait, 12mo, gilt top, uncut, pp. 159. Houghton, Mifflin & Co. \$1.50.

The Courtships of Queen Elizabeth: A History of the Various Negotiations for her Marriage. By Martin A. S. Hume, F.R.H.S. Illus., 8vo, gilt top, uncut, pp. 348. Macmillan & Co. \$3.50.

The United States of America, 1765-1865. By Edward Channing, Ph.D. 12mo, pp. 352. Macmillan & Co. \$1.50.

BIOGRAPHY AND MEMOIRS.

A Few Memories. By Mary Anderson (Mme. de Navarro). With portraits, 8vo, gilt top, uncut, pp. 262. Harper & Bros. \$2.50.

The Life of Benvenuto Cellini. Newly trans. into English by John Addington Symonds. Fourth edition; 8vo, gilt top, uncut, pp. 464. Charles Scribner's Sons. \$2.50.

Lorenzo de' Medici and Florence in the Fifteenth Century. By E. Armstrong, M.A. Illus., 12mo, pp. 449. "Heroes of the Nations." G. P. Putnam's Sons. \$1.50.

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- East and West: Being Papers Reprinted from the "Daily Telegraph" and Other Sources. By Sir Edwin Arnold, M.A. Illus., 8vo, gilt top, uncut, pp. 373. Longmans, Green, & Co. \$4.
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- Voluntary Socialism: A Sketch. By Francis D. Tandy. 16mo, pp. 228. Denver, Colo.: Crusade Pub'g Co. 50 cts.
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- The Student's Life of Jesus. By George Holley Gilbert, Ph.D. 12mo, pp. 412. Chicago Theological Seminary Press.
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